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REVIEW OF POLITICS.

THE recently-published correspondence between Mr. Adams and Lord Clarendon is deprived of much of the interest which it would otherwise have possessed, by the Message of President Johnson. We are aware from that authoritative declaration of the policy of the American Government that it is not their intention to push the controversy with England to extremities ; that they are willing to say no more for the present about the *Alabama* claims, although they will probably cite our conduct as an inconvenient precedent against ourselves, should we become engaged in any future war with a third nation ; and that they are not disposed to permit the disputes and differences of the last four years to prevent the cultivation of friendly relations between the two countries. Knowing all this, it is impossible to follow with much keenness the ingenious declarations by which the two able diplomatists have at last brought themselves to a dead lock. The argumentative victory of either the one or the other is very immaterial now that a superior authority has settled that nothing is to come of it either one way or the other. It may be sufficient to say that the Foreign Secretary seems to us to have retained to the last the best of the argument. Besides continuing the discussion of the general question of our conduct as neutrals during the war, Mr. Adams, in the papers just published, complains strongly of the conduct of the commander of the yacht *Deerhound*, in rescuing the crew of the sinking *Alabama*, and intimates that the men ought to have been handed over by the English authorities to the Government of the United States. Lord Clarendon, however, replies with unquestionable force that we are in no wise responsible for the acts of the *Deerhound*'s commander, which took place beyond our jurisdiction ; and that when the Confederate seamen arrived on our shores they were neither more nor less than other foreign refugees, whom we have always refused to surrender. A good deal of the correspondence is occupied with the case of the *Shenandoah* ; but Mr. Adams does not venture to urge that our Government were responsible for her escape from our ports in the condition of an unarmed cruiser. His only grievance is that we subsequently allowed her to resort to our harbours ; but that is readily disposed of by reference to the conduct of the United States during the war between Spain and Portugal and their revolted colonies. The American Minister acknowledges with cordial satisfaction the promptitude with which our Government surrendered the same vessel to the American vice-consul at Liverpool, on her return from her predatory voyage ; and although he expresses some discontent that her crew were not brought to trial as pirates, it is needless

to dwell on that point, as we know that Mr. Seward takes the sounder view that, by accepting the ship as a war-vessel of the Confederacy, the United States were precluded from disputing the character of those on board as lawful belligerents. It would certainly have been more satisfactory if the representatives of the two countries could have arrived at a mutually acceptable conclusion of their controversy, or if they could have hit on some mode of preventing such disputes arising in future. But as they have not been able to do so, we must console ourselves with the reflection that the correspondence, taken as a whole, shows an anxious desire on each side for the preservation of peace ; and that, while that continues to be the case, there is little fear of our drifting into a war which would be disastrous for both countries.

The annual report of M. Fould is not calculated to inspire us with much confidence in the state of the French finances. It is true that a reduction of something like £1,200,000 in the annual expenditure is announced, and this may be accepted as a proof of good intentions on the part of M. Fould himself, and perhaps of the Emperor, too. But there is really not the slightest security that such a saving will, in fact, be realized ; and, when we come to try M. Fould's speculations by the test of the balance between expenditure and income, we find that he does not venture to promise an equilibrium before the year 1867. It is true that he expresses a vague hope that it will ultimately turn out that 1865 has paid its way ; but no one could place much faith in expressions which indicate wish rather than expectation, even if other portions of the report did not show the illusory character of the balance which M. Fould has in his mind. He admits that it could not be attained except by drawing on the sinking fund, or, in other words, borrowing from resources set apart for the reduction of debt. That is, of course, no balance at all ; and, although the Minister propounds an elaborate scheme for restoring the efficiency of the sinking fund, and protecting it from future encroachments, we cannot help feeling that his measures, however plausible they may seem, are not likely to stand the stress of Imperial necessities, should they be so tried. The truth is, that it is impossible to have a sound financial system while an absolute ruler has uncontrolled power to deal as he chooses with the national resources. In the absence of any check upon his extravagance, he is certain to yield to the temptations by which he is constantly beset. So long as funds can be found by any sort of financial juggling, he will maintain the splendour and magnificence of his rule, although he may occasionally find it necessary to reassure his subjects by periodical promises of retrenchment and economy. Having heard so often that the French budget is to be balanced the year after next, and having as

often found the period of this happy consummation postponed, we must take the liberty to say that we do not place the slightest reliance on M. Fould's statement, and that we shall be quite as much surprised as gratified if we find the revenue of France equal her expenditure in 1867, or even in 1868.

Some uneasiness has been caused by the French Government having given notice to terminate the Extradition Treaty with England next June. It is supposed to indicate a certain amount of coldness and estrangement between the Governments, and an unfriendly disposition in reference to more important matters on the part of the Cabinet of the Tuilleries. Until we have the diplomatic correspondence, which has doubtless taken place, it will be best to suspend our opinion on these points. But we know enough of the grounds on which the French Government are dissatisfied with the past working of the treaty—we have been so distinctly informed by their organs in the press what it is they want—that we can have no hesitation in saying that it is quite impossible for England to concede their demands. They are annoyed because we insist upon the production of evidence before granting the extradition of an accused person. According to their notion, this ought to take place on the mere production of the warrant of a French magistrate or of the condemnation of a French court. But if we permitted this, it is clear that the most serious abuses might be perpetrated. It would be no difficult matter for a French minister who desired to get hold of a political refugee to obtain a warrant for his arrest on a charge of robbery or forgery, and even to support the charge by plausible written depositions. If once we agreed to act on such grounds, we should no longer have the power to protect our right of granting an asylum to political offenders. And, however inconvenient it may be that our criminals should be able to obtain impunity by a trip to France, we cannot allow that consideration to weigh against the surrender of a privilege or the dereliction of a duty which it has hitherto been our boast to exercise and fulfil.

The personal relations between the Emperor of Austria and his Hungarian subjects seem excellent. The monarch has evidently done his best to make himself popular, and the warm-hearted and enthusiastic Magyars have shown every disposition to reciprocate the friendly sentiments he has expressed and the cordial bearing he has displayed. If a grave and stormy political question could be settled by an interchange of cheers and compliments, there would be every reason to anticipate a happy issue to the pending negotiations. Unfortunately these things go a very little way towards the arrangement of such difficulties as those which stand between Hungary and Austria. Nothing has as yet transpired to show that the former country is likely to abate any of her pretensions, and we know that as they at present stand they are quite irreconcileable with a friendly and amicable settlement. It is, however, fair to say that those who are on the spot, and have the best opportunity of observing the temper and ascertaining the views of the leading public men, are by no means inclined to despond. That is the best, and indeed, so far as we can yet see, the only ground for expecting a satisfactory result. Some time must, however, yet elapse before we shall be in a position to form any decided opinion on the question; for, in consequence of the time required for the verification of the electors, it is not likely that the debate on the address will commence before the middle of January.

The Russian nobility are ill at ease. They have suffered severely by the emancipation of the serfs. The condition, both of trade and agriculture, is very depressed. The events of the last few years have destroyed their confidence in the autocratic rule of the Czar; and the influence of Western ideas has made them ashamed of the political servitude in which they are held. At the commencement of the present year the Moscow nobility petitioned the Emperor to establish parliamentary institutions. His Majesty was not unnaturally irritated and astonished at such a request. He refused to receive the petition, and angrily dissolved the provincial assembly from which it emanated. But even in Russia the anger of the monarch is not so much dreaded as it used to be. Not only has the Moscow Diet returned to the subject during a recent session, but the Diet of St. Petersburg has not concealed its desire for more liberal institutions. We do not suppose that anything will come of this movement for some time. The nobles have little influ-

ence, for there is in Russia no powerful middle-class upon whom they can lean for support; and the great body of the peasantry are more likely to side with their "little father" than with their late masters. Still it is interesting to watch the first stirrings of political life in a country like Russia; and it is satisfactory to know that in these days the power of opinion and spread of enlightenment are not entirely unknown even in so ungenial and so backward a clime.

The United States Congress has lost no time in directing its attention to the affairs of Mexico. Resolutions have already been laid on the tables of both Houses requiring the President to take such steps concerning this grave matter as will vindicate the recognised policy and protect the honour and interests of our Government. But, although these will no doubt give rise to some animated debates, and to a good many bombastic speeches, we are not inclined to think that, under present circumstances, a majority of either branch of the Legislature will take the responsibility of thrusting the country into a foreign war. Before they engage in hostilities with France, it is obviously desirable to arrange matters with the South. But at present no progress is making towards this desirable end. The Republican party have announced a policy which will keep the South out of the Union for an indefinite period; and, on the other hand, the late Confederate States, seeing the spirit which is displayed towards them, show no disposition to accede unconditionally to the very modest demands made upon them by the President. In the mean time, all accounts agree in representing the condition of the South as being deplorable. The Whites are sunk in poverty, and the Blacks are given up to idleness. Industry is at a standstill. Doubt and distrust pervade the public mind, and grave apprehensions are entertained that a negro outbreak is imminent. It will need all the President's caution, firmness, and political tact to surmount the difficulties by which he is embarrassed. Neither he nor his advisers will willingly allow their hands to be further burthened; and, although we have no great confidence in the patriotism or common sense of Mr. Sumner, Mr. Stevens, and the other Radical leaders, they cannot be altogether insensible to the urgent necessity for arranging their own affairs before meddling with those of other countries.

The bubble of American Fenianism has burst. An internecine war is waging between the highest powers of the Fenian Republic. The Senate has impeached, tried, and deposed the President; the President has politically excommunicated the Senate. The cause of this tempest in a washing-tub is as vulgar as it is ridiculous. It is no difference about policy, no quarrel as to the right mode of commencing or completing the destruction of England,—but simply money. The Fenians cannot agree as to the division of the spoil wrung from their dupes. The Senate is disgusted at the idea of appropriating money which they, no doubt, think would be better spent on themselves, to the "hire of a palace." They want, at any rate, to know how the money goes. Colonel O'Mahony and his Secretary to the Treasury, on the other hand, insist upon keeping the fingering of the cash as much to themselves as possible. They retort upon their accusers the charges of fraud and swindling; and the former has another and a further grievance personal to himself. A man, named Keenan, who keeps an apple-stall in Washington market, has actually been preferred to himself by the Senate as agent of the Irish Republic! As a salary of 1,200 dollars is attached to the post, we can quite understand the indignation of the gallant officer—if he be one. The upshot of the matter is that the two parties are carrying on a ferocious paper-conflict, pending a reference to the Fenian Congress, which is to be held in January. It is not for us to anticipate how that body may decide between such disputants. It is sufficient for us to know that the world must by this time understand well what kind of men they are, who propose to undertake the overthrow of the British Government and the liberation of Ireland. Even the wretched dupes who are expiating their folly and criminality in penal servitude, can hardly resist so crushing a demonstration of the real character of the leaders upon whom they relied.

CHRISTMAS, 1864, AND 1865.

THE narrative of events with which we are all familiar, the history of a period which is fresh in our memories, is not as a

general rule very interesting. There are, indeed, some stories so thrilling and strange that we can never tire of hearing them repeated, and we eagerly listen to the thrice-told reiteration of all their details. But the events of ordinary years are not of this character, they are at once too common-place and too well-known to excite interest or curiosity. So those careful summaries of political and social events with which our contemporaries fill so many of their columns on the last day of the year, find, we imagine, no very large circle of readers. They tell us only what we cannot help being familiar with, and recall what it is impossible we should have forgotten. Yet a year should not thus die out with the sentiment merely of listening to a wearisome tale. It has made us somewhat older; changed in many points; let us hope, in some things, wiser. It has disappointed some confident anticipations, but it has raised some fresh and yet unfulfilled hopes. We are in a world different from that in which a year ago we stood. We now pursue other objects, we look on passing events with other eyes, the old spells are broken and new ones are upon us. No year passes but does as much, yet the year which is now almost passed seems fuller of incident and of change than most of its predecessors.

Looking across the Atlantic, how altered is the spectacle that meets the gaze at Christmas, 1865, from what met us at Christmas, 1864. Then, we in this country were still wondering in our ignorance at what might be the objects and prospects of Sherman's march across Georgia. In point of fact that general had however completed the march by this time, and Savannah was the prize which marked the close of his 1864 campaign. In Tennessee, Hood had been beaten by Thomas, and with the relics of his army was in full flight, but on the other hand the Federal attack on Wilmington had ignominiously failed, and that port was still the secure asylum of blockade runners. Before Richmond, Lee and Grant still grimly faced each other, each watching with sleepless eyes for some flaw in the tactics of his adversary that might give an opening for a deadly blow, each too conscious of the other's strength to dare to move himself. Few among us anticipated that by the time three months more had fled the movement would be made, the blow struck, Petersburg and Richmond evacuated, the army of Lee surrendered to Grant in Virginia, the army of Johnston to Sherman in North Carolina. But no Northern enthusiast to whom such things might have seemed possible, saw the cup of anticipated triumph filled with tears, saw the chief of his Republic, the man who through good report and ill report had pursued his steadfast way, and by sheer firmness of faith and unwavering honesty of purpose had won the love of friends, the respect of foes, smote by an assassin's hand in the moment when his victory was gained. Nor even if any ill foreboder had guessed that reckless despair might have led to such a deed, could he have anticipated how idle and fruitless it would prove. None could have dared to predict how rapidly victory would be followed by submission, how quickly submission by confidence, how, before the year 1865 was out, the furious combatants of 1864 would have met in the lobby of Congress at Washington, with no other question remaining between them than what local States' laws should secure the rights of freedom to the negro, with no other desire on the part of the representatives of the South than to resume, with the least possible change, their position in the re-united States, with no other desire on the part of the President than to admit them, with the least possible modification of their rights, as they existed before the war.

Yet rapid beyond all precedent as has been the closing of so mighty a struggle, and the restoration of not merely peace but civil government and social intercourse between victors and vanquished in the bloodiest of modern civil wars, we must not let our marvel at these incidents obscure our perception of what will be the grand event by which 1865 will be known in history. It is the year of the legal abolition of slavery in the North American Continent. The constitutional amendment by which this result is for ever achieved, has probably been already accepted by the great majority of States—if not already, it is certain to be speedily—and thus the whole power of the Union is henceforth enrolled in maintenance of the doctrine that in no part of its territory can man be other than free. But five years back, and so mighty a change seemed to the most sanguine Abolitionist a work which a quarter of a century would be all too short to accomplish. But the strange succession of events which first provoked a civil war, which made the varying successes of that war the occasion calling for the employment of every available resource, has achieved the result which none intended to be thus achieved. That infinite difficulty and immense suffering must still attend the completion of a change so radical in the relations of society

we must all expect. But we in this Christmas of 1865 have the satisfaction of knowing that at least it is a thing no longer to be struggled for, but it is a thing done, a thing of which the worst difficulty is over, where principle is settled, and adjustment of arrangements alone remains. And those who love to trace coincidences, may remark that it is just a hundred years since the passing of that Stamp Act which was the beginning of the assertion of American independence, that there is passed the amendment in its Constitution which makes its declaration of the equal freedom of all men at length a truth.

No such strange and startling epoch in history greets our eyes when we turn them to the Old World. Yet even here we stand on a different footing from that which we occupied in 1864. The evacuation of Italy by the French was then matter of treaty; it is now a half-accomplished fact. The King of the Belgians was then still alive, and we speculated on the possibility of the closing of the existence of his country being simultaneous with that of his life. Now he has passed away, and Belgium has not been absorbed or annexed. Its most powerful and dreaded neighbour has hastened to profess his paternal regard for the new monarch, and the country itself has proved unmistakably its desire to maintain its "autonomy." So one source of European alarm is for the moment removed. In Germany the year has helped to confirm the estimate of Teutonic aspirations for freedom which the Danish war forced us reluctantly to make. Prussia still holds the support of her subjects in the defiance of her constitution by the Sovereign and his Minister, and still enables them to play the bully among the smaller States of the still divided Fatherland. Austria has during the year established two principles which may lead to unforeseen developments. She has sold her rights in Lauenburg for a sum in thalers, a precedent which her growing wisdom may hereafter apply to the cession of Venice for a sum in lire; and she has confessed the impossibility of holding her place among nations unless by the conciliation of Hungary, and the recognition of its ancient free constitution. So from a non-German people steadfastly pursuing their constitutional rights, comes to the leading German State the example and the means of winning strength and freedom by constitutional development.

We have at home neither war nor revolution to tell of, yet at home too a change has come over our thoughts and purposes. All is summed in the words, Lord Palmerston is dead. With him pass away alike the traditions of government of the old generation and the temporary inaction of the present. A year ago we were only debating what might be the possible party results of the coming election, and agreeing that, go how it might, there would be no change in party policy while the veteran Premier held office. A little later, and Mr. Lowe proved, to the entire satisfaction of all who wished to be satisfied, that all that was was best. But the election came and surprised us with the evidence it furnished of the strength of Reform feeling in the country, and the magnitude of the majority that was returned under a pledge to do something to improve upon Mr. Lowe's best. It marked also two facts worth noting. One was the unsolicited return of a mere eminent thinker, Mr. Mill, for a huge Radical constituency, coupled with a general improvement in the class of members elected by the other much maligned metropolitan boroughs. The other fact was the severance of the ties between Oxford and Mr. Gladstone, and his return, unmuzzled, for that great manufacturing county whose interests have so long held equal sway in his mind with those of the academic constituency to which he was politically bound. These significant events were followed by that which gave them room to operate. Lord Palmerston's death removed the remaining drag upon progress. And already we feel that we are moving. The Reform Bill which looked so hazily remote a year ago is now promised us for next February or March. The country, which was so calm last Christmas, is now breaking out into meetings, and applauding, with unwonted vigour, the strong language of the speakers. The working classes, so long tainted with supine indifference, are in many places bestirring themselves, generally with admirable tact and temper, sometimes with a too sanguine anticipation of the benefits they are to derive from their admission to legislative power, a mistake which their cunning opponents are not slow to take advantage of and to tempt them to repeat. All these are the natural incidents of struggle and change. What is most striking in them to the reflective mind is the evidence they offer that we are now stepping into a period of struggle and change, out of that era of contentment and inertia in which last year we placidly slumbered.

With all this evidence of prophecies belied and unforeseen events accomplished, we shall not now dare to speak of what

the Christmas of 1866 may have to show for the fruits of the budding year; yet we may draw comfort and hope from what the Christmas of 1865 has to show its predecessor. We have not fallen back, we have not suffered more than our natural share of wholesome adversity, we have tasted some happiness we looked not for. So may we still trust in the wisdom and goodness of that Providence which has brought us so far and watched over us so long, still to overrule our actions to our good, still to work out for us, by other and better means than we could devise for ourselves, our soundest and truest prosperity, our progress in all that is honest and noble, our relief from some at least of the remaining fetters of human imperfection.

THE MINISTERIAL CRISIS IN ITALY.

ALTHOUGH the Government of General della Marmora obtained a nominal majority at the recent elections, there was a general expectation that before the session was far advanced there would be a Ministerial crisis. The Ministry were, in fact, rather tolerated than heartily accepted by the country. The chief inspired respect by his soldierlike honesty, his scorn of intrigue, and his proved devotion to the cause of Italy. But his manners are not popular; he wants political tact, and there is a certain hardness and rigidity in his character which chills the ardent and sympathetic Italians. He is too much of a Conservative for some, and too thorough a Piedmontese for others; he has done good service to his country, but he has not known how to flatter her vanity or to indulge her susceptibilities. Still, if he could have surrounded himself with men of eminent ability—if he could have filled the various offices of the Administration with statesmen in whom the nation had confidence—he might have baffled the efforts of the Opposition and retained the reins of power. Unfortunately his colleagues were neither remarkable for political ability nor administrative skill; nor did they all inspire the respect which Della Marmora exacted by his high character. The Government, as a whole, was felt to be too weak for the place, and it was therefore not surprising that they should have been regarded as mere temporary occupants of office, at the mercy of any accident, and liable to be overturned by any sudden Parliamentary breeze.

They commenced the session badly, by the choice of an unfortunate candidate for the president's chair; and his rejection ought to have made them far more cautious than they seem to have been in offending a Chamber upon whose support they could not rely. They had a difficult task before them, in the passage of a budget so unpopular, and in many respects so objectionable, as that of Signor Sella, and it certainly behoved them to avoid any collision with the Chamber on financial topics, before they arrived at what they must well have known would be the most critical conflict of the session. Unfortunately they were unable to do this. In October last Signor Sella issued a decree investing the Bank of Italy with the functions of the Treasury from the 1st January, 1866; entrusting it with the payment of the dividends and the transaction of other Government monetary business, very much in the same way as the Bank of England. A bill to authorize the execution of this decree was introduced into the senate a few days since, but far too late to allow it to come down to the Chamber of Deputies and be discussed there before the day fixed for it to come into operation. Under these circumstances the directors of the Bank of Italy seem to have felt uneasy at the position in which they would be placed if they assumed the functions of the National Treasury under a Royal decree unsanctioned by an Act of the Legislature. One of their friends, therefore, undertook to put certain questions to the Government, in order if possible to obtain some delay in executing the decree, or to extract from the Chamber a certain informal approval of it. Signor Nisco, the deputy in question, was not an opponent of the Government, and does not seem to have entertained any intentions hostile to them. The measure, in the opinion of most people, was a very good one, and although it was far too important to rest merely upon a Royal decree, there is every probability that the Chamber of Deputies would have taken the matter very quietly if the Government had adopted a reasonable and moderate tone. Had Signor Sella admitted the illegality of the Royal decree, but pleaded the urgency of the case and the necessity of immediately carrying out the arrangement in question, all would have been well; but he would be content with nothing less than vindicating the perfect legality and constitutionality of the step he had taken. He maintained the monstrous proposition that the King could give decrees, during the recess, which should be binding not only during the time when Parliament was not sitting, but after its meeting. Of course, the original question was immediately

merged in the far larger and more important one thus raised. The Chamber vehemently resented a doctrine which would warrant the most serious encroachments on their powers. Even those who by no means desired the downfall of the Government, and those who desired to postpone a crisis until they could themselves profit by it, were compelled to protest against principles so utterly inconsistent with the spirit of Parliamentary government; nor could anything but a display of the greatest skill and tact on the part of the Premier have rescued the Cabinet from the difficulty in which his subordinates had involved them. For work of this delicate kind Della Marmora is, however, entirely unfit. He lost his temper, got into a passion, and so far forgot himself as to threaten the Chamber with a dissolution. Such a threat uttered in an English House of Commons by the first Minister would be very likely to create a "scene," if it were not checked in the decent and conventional language under which our well-trained politicians convey a hint, without exactly uttering a menace. Blurted out in the most direct way—without the slightest circumlocution or any saving clause on behalf of the Royal prerogative—it set the more inflammable materials of which the Italian Assembly is composed in a blaze. Instead of a mere scene, there was a row, and the end of the matter was that a resolution was passed implying a strong censure upon the Government, and distinctly calling upon them not to enforce the decree of October until the Chamber had had an opportunity of pronouncing a definite opinion upon it. Such a result left the Ministry no alternative but to resign *en masse*, and that was the course which they adopted.

We cannot say that we regret this vote. Although all sorts of rumours have been from time to time spread abroad, as to General della Marmora's unconstitutional principles and intentions, we do not believe that he nourishes the slightest idea of a *coup-d'état*, or that the King would permit anything of the kind to take place if the General was so foolish as to wish it. But it must be admitted that there has been great laxity of practice, to say the least of it, in the issuing of Royal decrees. Many things have been done in this way which ought to have been left to the Parliament; and although this may not have been intended, the effect has been to render indistinct and uncertain the boundaries between the executive authority of the King and the legislative authority of the Parliament. That is evidently a state of things which could not be allowed to last, in a country which professes to be constitutionally governed; and the Chamber would have been wanting in self-respect if it had not promptly accepted the challenge which was so offensively flung down to it both by Signor Sella and the Prime Minister. It is inconvenient, no doubt, that there should be a Ministerial crisis at a time when so much depends upon the steady and consistent conduct of Italian affairs during the next few months. Still, a Ministerial crisis is, after all, not a political convulsion. It is dangerous, or the reverse, according to the people amongst whom it takes place. Now the Italians, although they are hot and vehement in debate, are prudent and cautious enough in action. They can sacrifice much to gain an important object; they do not forget great ends, because they may differ about comparatively unimportant matters. Above all, they do not allow their imaginations to invest every minor political event with grandiose proportions. Accordingly, they seem to have formed a very just estimate of the real bearing and importance of the collision which has just taken place. It was expedient to give Della Marmora and his colleagues a lesson; but it is not expedient that the General himself should retire from the Government until the convention with France is completely executed and the French are fairly out of Rome. So long as he is in office the Emperor Napoleon cannot pretend to doubt that Italy will fulfil her bargain by leaving the Pope to his own subjects; and, on the other hand, Italians feel that his integrity and firmness are their best protection against any arrangements by which some further portion of their territory might follow the fate of Nice and Savoy. In spite of his faults he is the best and most conspicuous representative of the moderate party, which is at once the strongest and, politically speaking, the soundest section of the country. None of the rival factions or cliques are, in truth, in a position to assume the reins of government. The Left are, indeed, stronger than they were in the last parliament, but they are still numerically weak, and they are weaker yet in all that confers power and cohesion upon a party. Ratazzi is clever, subtle, and specious, but he has few followers, and is regarded with almost universal distrust. Minghetti, Peruzzi, and the politicians of that stamp and connection have tried and failed—and no one wants them to try again. It is not, therefore, surprising that the King should have called upon General della

Marmora to reconstruct his Cabinet, or that the latter should have accepted a task from which he might well have shrunk under other circumstances. According to the latest accounts he was still engaged in his negotiations, but there is good ground to hope that he will succeed in forming an Administration which shall include in its ranks the ablest men of the Moderate party. Of course, Signor Sella and some others of the last Government must be sacrificed—but the country can put up with their loss. It would be difficult to find a worse Finance Minister than Sella, although he has abilities which might enable him to render the State good service in another capacity. Of some of his late colleagues we could hardly say so much. The new Ministry will, no doubt, be formed—if General della Marmora is successful—upon substantially the same principles as the last. We may expect that it will proceed energetically with those measures for the secularization of ecclesiastical property, which are calculated to be so beneficial to the country; that it will keep a strong hand over the priesthood and firmly oppose ecclesiastical aggression; that it will keep steadily in view the ultimate union of the whole of Italy—but that it will with equal steadiness resist any imprudent efforts, or any rash attempts to anticipate the natural progress of events. The men may be changed, but the policy will remain the same. Indeed, it would be difficult for any Minister to pursue any other. For, although the Italians are earnest, they are not impatient; although they are Liberal, they are not Democratic. The chief significance of the present crisis lies in the proof it affords of the steadiness and safety with which they can walk in the path of constitutional Government.

CHRISTMAS FOLIAGE.

No sooner are the trees stripped of their leafy covering and left standing with their gaunt forms and bare arms exposed to the wintry breeze, than a growth of foliage suddenly appears in unwonted places, and spots which had not previously evidenced any verdant symptoms, are all at once found to be practically carrying out the popular idea of "the wearing of the green." From Christmas to Candlemas, our houses, our shops, and our churches present an abnormal appearance. From the last week in December to the commencement of February the cold formality of brick and stone is enlivened by the picturesque addition of wreaths and sprays, and masses of evergreens. From basement to garret the fronts of the fish-mongers' and poulters' shops are hidden with a dense forest of greenery, across which hang rows of furred and feathered favourites for the Christmas feasts. From their tendency to put forth laurel the grocers might be so many Daphnes; and the Hamadryades themselves might be presumed to have taken the provision warehouses under their especial tutelage. The butchers show themselves to be skilled artists; and, by decorating their rubicund joints and sirloins with verdure, educate the public eye in the harmony of complementary colours. The toy shops, the fancy shops, the confectioners' shops, and the stationers' shops are filled with artificial sprays of emerald foliage wherewith to decorate various articles, from the ball-dress and twelfth-cake to the drawing-room mirror and chandelier. The interiors of private houses are converted into bowers of June; and throughout our dwellings, from dining-room to kitchen, there are arboreal evidences that we have entered upon a season on which we impose Nature's livery of green, in order that it may wait upon the New Year in festival dress. Thus, these sprays and wreaths, appearing in unwonted places, not only remind us that there is something unusual at hand, but also, by their presence, that brings pleasant memories of the past and cheering promises for the future, help to carry us joyously through the dead and dreary time of the year. This, indeed, is one of the benefits that we derive from the custom; and even the frozen-out gardeners, perambulating the streets and carrying on the tops of poles bunches of unattainable "greens," cannot altogether deprive us of the pleasurable sensations that we feel at having welcomed the season with that prodigal display of foliage that ordinarily attends our reception of one that is loved and honoured. Like Malcolm's soldiers, with their "leafy screens" from Birnam Wood, we advance to meet old father Christmas and the young New Year shrouded in verdure; and at no other season do we present ourselves in such guise. Jack-in-the-Green, on May-day, may vaunt himself for a few brief hours; but we can prolong from Christmas to Candlemas the foliage that gladdens our eyes in houses, shops, and churches.

It is true that, as regards our churches, they are, in some places, decorated for other festivals than that of Christmas, more especially for the great festival of Easter—and that this

ancient and pleasing custom is widely spreading; but, speaking generally and *en bloc*, ecclesiastical decorations of an arboreal character are reserved for the month after Christmas, and appear simultaneously with the evergreens that deck our shops and dwellings. Thus a custom, originally pagan, has been handed down through successive centuries, and has shown its vigorous vitality by outliving every attempt to crush it. The early Christian Church might fulminate against it in more than one of its Councils; and the puritanical zeal of a later age might enact penalties for the decking of churches, and endeavour—as said John Taylor, the water poet—"to keep Christmas Day out of England;" but to no use, for it was a custom so popular and innocent, that it commanded itself naturally to a Christmas-keeping people. What cared they to be told that this leafy custom was a leaf stolen out of the enemy's book—that at the great feast of Saturn in December, the pagan worshippers built for themselves little bowers of evergreens, and that the first converts to Christianity did the same, in order to escape notice and persecution; and that the early wooden churches were little more than arbours; and that the early Christians kept the memory of their Saviour's birth on the day of the Feast of Tabernacles, when they ornamented their churches and houses with green boughs; and that the Druids stuck evergreens about their houses in order that the sylvan sprites might winter there; and that their practice was imitated by Christians; and, therefore, that the Christmas custom of decking churches and houses with evergreens was but a remnant of pagan mythology? What care people to be reminded of this, when the custom has been christianized and hallowed by centuries of healthy memories? Purged of popular tradition and cleansed from all taint of magic and mythology, we are content to accept the custom as we find it, and to observe it for the increase of our social mirth, if not to our spiritual edification, at a season when the pine-tree and the fir-tree and the box-tree are by common agreement permitted to beautify the sanctuary; and all the green things upon earth can express their praise.

In the days when the white rose fought against the red, holly and ivy, according to the old Christmas carol of that date, had a similar struggle for the mastery; and it is at that period that they are first mentioned as being the favourite evergreens for Christmas decoration. Stow speaks of them, in conjunction with bays, as being used both in private houses and parish churches; but we have no mention of mistletoe in connection with Christmas until we meet with it in the verse of Herrick, who did so much to popularize the customs of the season. It was, however, a household decoration; and, from its ancient Druidical character, no less than from its modern associations connected with rites of a more civilized and osculatory description, it was banished from our churches, and only seen there from negligence, or in rare instances, such as in the case of the mistletoe bough that used to be carried to the high altar of York Minster on the eve of Christmas Day, and those "temples" strewn with "sacred mistletoe" mentioned in Gay's "Trivia." It was different with the holly—from which, as Southee has shown, so much emblematic teaching may be learnt; and it, together with ivy and other evergreens, has bravely held its own. Flowers, too—which, with branches and leaves, are mentioned with commendation as church decorations by St. Austin, Paulinus, and St. Jerom—have at times been intermingled with the evergreens. Rosemary also put in an appearance, not only on the boar's head "bedeck'd with bays and rosemary," or when "bawled, in frequent cries, through all the town," as in Gay's poem, but also in the very church. For, did not the lively young lady who wrote to Mr. *Spectator* tell him that their clerk, who was a gardener, had so overdecked the church that he had made it look more like a greenhouse than a place of worship, so that the middle aisle was a pretty shady walk, with the pews on either side like so many arbours; that the pulpit itself had such clusters of ivy, holly, and rosemary about it, that a light fellow in her pew took occasion to say that the congregation heard the word out of a bush, like Moses; and that, as her great motive in coming to church, in order to make conquests, was being defeated by her prospect being spoilt by the evergreens, she would soon, unless they were removed, "grow a very awkward creature at church, and have nothing to do there but to say her prayers." Wordsworth, in his sonnet on church-decking at Christmas, speaks of the gaiety of the church made "green with fresh holly," with "every pew a perch in which the linnet or the thrush might sing;" and Keble tells how the little maid came hurrying to the house of prayer, "shaping in heart a wild green maze of woodland branches there." And, in the same poem, he tells us of some of the lessons that may be learnt from the Christmas foliage in our churches, from the "burnished leaves, so fresh

and clear," to the "berries with their ripe red gleam." But this column is not the pulpit, or even the Styliste's pillar, from which to teach these lessons; and we content ourselves by merely indicating the sources in which they may be found.

A word, however, for that latest and not least acceptable development of Christmas foliage—the Christmas tree. We have to thank the good Prince Consort for many things, and this among others. And we may accept it, too, as a German gift; although, perhaps, we might look for its origin elsewhere, and trace it further afield, even to the eastern Buddhists with their tree of votive offerings, to the palm-tree of the ancient Egyptians, and to the toy pine-tree, hung with *oscilla*, which the children of ancient Rome expected to receive on the sixth and seventh days of the Saturnalia, and one of which was given by Tiberius to his nephew Claudius. And so the custom drifted onward and westward, until it was Christianized in Germany in honour of St. Maternus, their first preacher of the Christmas good tidings; and, in these later days, it has been adopted by all English-speaking people with a cordiality that presages for it a permanent home among us. It is, undoubtedly, the prettiest and most popular addition to that foliage of Christmas, which is ever typical of bright and blessed things, even when we are compelled to intertwine in its wreaths the sprays of mourning cypress, in memory of the loved and lost.

CAPITAL PUNISHMENT.

In spite of the informality of its publication we may regard the document printed this week by the daily papers as the genuine Report of the Commissioners on Capital Punishment, and we accept it as suggesting some alterations in the law which we should hope few persons would not rejoice to see carried out. It is not a magnificent result, looking to the men who have been engaged in the inquiry, the time they have expended in it, and the evidence they have had before them. They have had a twelvemonth for their investigations, and amongst them we find such men as Mr. Ewart, Mr. Bright, Lord Stanley, the Lord Advocate, Dr. Lushington, Sir John Coleridge, Mr. O'Hagan, and Mr. Waddington. They have had the opinions not only of many of Her Majesty's judges in the United Kingdom, and of eminent criminal lawyers, but also of nearly all the nations of Europe and of many of the States of the United States of America, expressed in replies to questions which the Commissioners themselves had framed. Yet when we seek for their decision with regard to what should have been the grand object of their inquiry, we find that upon this all-essential point they abstain from giving any opinion whatever. They "forbear" to enter into the expediency of abolishing or maintaining capital punishment; though in a supplementary paragraph some of the Commissioners avow their belief that this punishment might now with safety be abolished. This, however, may go for nothing. It would have been easy without investigation to predict which of the Commissioners would take this view of the question. This is not the only point on which the Report is unsatisfactory. It states that the Commissioners have taken evidence on the propriety of allowing an appeal on matters of fact to a court of law in criminal cases; on the mode in which the Crown is advised to exercise the prerogative of mercy by the Home Secretary; and on the present state of the law as to the nature and degree of insanity which is held in such cases to relieve the accused from penal responsibility. But the Commissioners content themselves with pointing out the importance of these subjects, and the propriety of making further inquiry into them. Their Report thus looks somewhat like "Hamlet" with the principal character omitted. But though that no doubt is so to the extent to which we have indicated the omission, the recommendations of the Commissioners are far from being insignificant. On two great defects of the law as it exists they emphatically propose a radical change—on the offence itself of murder, and on public executions.

The Commissioners admit the general correctness of the definition which describes murder as the unlawfully killing another with malice aforethought. But, then, "malice, in its legal sense, imports nothing more than a wicked intention to do injury to the person of another without any just cause or excuse, and where a man is killed in consequence of any such wicked intention, the law will infer malice aforethought, though no express enmity or preconceived design can be shown; not indeed a particular, but a general malice aforethought, arising from the extreme depravity of disposition shown by the act." So far is this doctrine of implied malice carried, that the law always infers it when a person in

the act of committing a felony, even of a trifling nature, kills another, though there may be in fact no premeditation, and no intention to kill, or do serious injury. The Commissioners illustrate the absurd operation of this state of the law by citing the fact that "a man who, in a sudden fit of passion, aroused by insult to himself or his wife, kills the person who offers the insult, is, by law, guilty of the same crime and liable to the same punishment as the assassin who has long meditated and brooded over his crime." To a limited extent this absurdity is modified by the law of manslaughter; and it might be done away with altogether, either by defining anew the crime of murder, so as to confine it to felonious homicides of great enormity, leaving those of a less heinous description in the category of manslaughter; or, by leaving the distinction between murder and manslaughter untouched, and dividing the crime of murder, as in America, into two classes or degrees, the higher of which only shall be punishable with death. Of these two plans the Commissioners prefer the latter, and they recommend that those murders only shall be punishable with death which are committed with express malice aforethought, such malice to be proved as a fact before the jury; and also those committed in, or with a view to, the perpetration or escape after the perpetration, or attempt at perpetration, of murder, arson, rape, burglary, robbery, or piracy. For all other cases of murder, they hold that penal servitude for life, or for any period not less than seven years, at the discretion of the Court, will be sufficient.

To some extent, therefore, the Commissioners recommend the abolition of capital punishment, retaining it only in the case of such murders as a jury will find to have been committed with premeditated malice. This is a great concession to the feeling of the present day, which is certainly becoming more and more averse to the practice of hanging as time goes on. Almost as important is the recommendation that the system of public executions should be abolished. The Commissioners cannot resist the weight of authority in the witnesses they have examined in favour of this step. It would be difficult to show that any good has resulted from capital punishment; and on the other hand, it would be easy to show that public executions have been the occasion of infinite mischief. One can hardly imagine a spectacle less edifying to the crowd who witness it if we may judge from their general behaviour; and from a Christian point of view the law is a merciless law, which condemns even the most heinous criminal to undergo public execration in his dying moments. It cannot be very hard so to hang our criminals, if we must hang them, as to satisfy reasonable beings that the penalty of death has been exacted; and as for unreasonable beings, it is too much that for their sake our towns should continue to be disgraced by the drunkenness, debauchery, and blasphemy, which are the general accompaniments of a public execution.

THRASHING A CHORISTER.

THE clever authoress of "East Lynne" has taken choristers under her especial care, and has represented them under various phases of their boyish existence, even up to that imaginary point when they are consumed with calf-love for their dean's daughter. With great tact, Mrs. Wood had gathered her knowledge as to choristers from her experience of them in that city in which she was born and brought up, and from that cathedral school in which her father had received his education, and had distinguished himself as an accomplished scholar; and when she paid a visit to that school, only a month ago, she obtained a holiday for the lads, and presented to their library a copy of one of her works, in which their predecessors are depicted with more or less faithfulness. But all choristers are not like those of "the faithful city;" nor is every supliced singing-boy attached to a cathedral or old foundation. Of late years imitation articles have been rapidly on the increase—brummagem counterfeits, which, however innocent in themselves, and however proper in certain places, yet in other places form but a portion of that display of church millinery and tailoring, the undue development of which is so marked a feature of the present day. We were not aware that there was such a church in Bristol as that called St. Raphael's; and whether or no it has any connection with the sect of Father Ignatius we know not; but it appears that "the warden" of that church has not only been presented with two sets of robes, but also with a censer, two chasubles in white and violet, with stoles and manciples to match, and that "the incumbent" of St. Raphael's was still in want of "a dalmatic, tunicle, basin and ewer, copes, thurible, incense-boat and spoon," for the "Christmas high celebration." Perhaps his

wants may have been already supplied; if not, he may accept this advertisement of them as a Christmas-box.

It is from the class of churches that assimilate themselves to St. Raphael's in their display of those decorative adjuncts that are considered necessary for what is termed "a revived ritual," that an incident has arisen which may be commended to Mrs. Wood as calculated to infuse a little novelty into her elaborate descriptions of the outward conduct and inner life of that favourite chorister of hers, of whom, not to put too fine a point upon it, we begin to think that we have heard quite enough. But if she must needs have yet another singing-boy for a hero, we would suggest that, instead of making him slowly consume away and die a martyr of love for a pretty, flirting dean's daughter, she should represent him as being brought to his premature grave from the blows and cruel treatment of an ultra-High-Church incumbent, who has adopted the most pronounced system of the confessional and penance. Not only would there be novelty in this, but a genuine sensational interest could be evoked from it, so that, if treated with sufficient pathos and pepper, it could scarcely fail to win applause from the most Protestant attendant upon Exeter Hall and the Rev. Newman Hall. And the authoress might put forth the plea that her story was founded upon fact, and that there was, at any rate, a scanty substratum of truth for her superstructure of imaginative fiction.

In certain cases, we may take surpliced choristers to represent an integral and important portion of a system of High-Church millinery and tailoring that has its charms for some aesthetic tastes, and for those to whom it is a delicious sensation to tremble in the balance between England and Rome, and to ape, as near as possible, the gorgeous and sensuous ceremonial of the latter, without renouncing the simple liturgical worship of the former. It appears that it has been considered that a little of this sort of thing would be found attractive, if not serviceable, to Manchester "hands." For the system crops up in unexpected places; and we should scarcely have anticipated that any portion of it could have found a home in a church that was built in the pre-Raphaelite style of the dark era of 1764, and which, in local-guide language, is described as being "a neat building of brick, ornamented with stone." But at St. Stephen's, Salford—a so-called "living," valued at £145 a year, and whose rector has the charge over the unwieldy population of 12,031 souls—a choral service has been established, with the usual accompaniment of surpliced choristers. Now, to vestments and other ecclesiastical frippery appertain the advantage that they are insensate things, though productive of a taste for the sensuous; they can be kept in their place, and, with monotonous regularity, made to assume a decent external garb. But singing-boys are but lads after all; and, although in novels they may be represented as prodigies of virtue and exemplars of good conduct, yet, in reality, we know that they will often laugh when they ought to be serious, and will chatter when they should be intoning. The chorister, in short, is a chartered libertine, whose carnal ill-behaviour must be winked at for the sake of his angelic voice; so that oftentimes he is *vox et præterea nihil*. It would seem that the choristers at St. Stephen's, Salford, are as mortal as their brethren in cathedral establishments; and that the other day, one of their number, William Wharton by name, so far forgot himself and the place in which he found himself, that he "bonneted" a fellow-chorister as they were entering the church. For this offence, the choir-master is represented as having "pommelled him;" on which William Wharton, not being the model boy of a story-book, instead of accepting the pommelling as a just punishment for his misdeeds, and humbling himself accordingly, turned stubborn, and flatly refused to enter the church. Whereupon appears upon the scene the High-Church curate, the Rev. Octavius de Weyland Baldwin, who, according to *Crockford's Directory*, has been in Holy Orders for five years, and has passed three of those years as curate at St. Stephen's. Probably he combines the culture of muscular Christianity with that of Anglo-Catholicism; for his method of dealing with the recalcitrant chorister was by hand instead of by tongue, by the persuasive force of *vi et armis* instead of pastoral remonstrance and counsel; in short, he imitated the choir-master's example, and the luckless William Wharton was pommelled for the second time. Perhaps Mr. Baldwin may have considered this as a proper exhibition of priestly power, and the calling into play a part of church discipline that might grow rusty with neglect if it were not now and then polished by manual attrition; or he may have thought that it was his duty to superadd to the choir-master's task, and, in vulgar parlance, make the chorister "sing out." Any way, Master Wharton received his second pommelling from the curate.

Thereupon, in this Christmas masque or modern Church Mystery, Wharton *père* steps upon the scene in the character of Nemesis; and as it seemed to him that this second pommeling was one of those works of supererogation which, though sanctioned by the Romish Church, are condemned by the Articles of the English Church as works savouring of "arrogancy," he deemed it to be his duty to make an example of the curate by summoning him before a magistrate. Accordingly, last week, Mr. Baldwin made his appearance before Mr. Trafford, and the case was gone into, the curate alleging that it had been brought against him "in malice and in a spirit of persecution," and that nothing would have been said about it had he not been "an unpopular clergyman." Mr. Trafford, however, said, that "nothing had appeared to justify such an imputation;" and as the assault was clearly proved, and, indeed, was not denied, the magistrate fined the curate ten shillings. Heedless, too, of the nigger maxim that flogging should not be accompanied by the further infliction of preaching, Mr. Trafford proceeded to administer a homily to the reverend defendant, which he concluded with these words:—"I really think that those persons, the High Church people, who talk so much about the sanctity of the church, ought to take care and not thrash a lad within the sacred precincts." Whether he might thrash him out of those limits is another matter. After this judicious magisterial utterance we take leave of Mr. Baldwin, and submit the case to the notice of Mrs. Wood, who, doubtless, will be glad to have a novel incident to introduce to her long-suffering readers in their perusal of the joys and sorrows, sayings and doings of her well-worn, used-up friends, the choristers.

DIARIES.

DR. YOUNG, a poet who seems to have converted his Pegasus into a nightmare, says we make no note of time but from its loss. There is a ledger in which we enter our business transactions, and which is usually reckoned up at this time of the year; but there is another sort of record which some men keep where not only the mercantile, but the mental and personal life of the twelve months is journalized. It is in this we may shelve our memories, label occurrences, and, if honest enough, perhaps retain an invoice of those good intentions which are said to pave the *trottoir* of Hades. One who commences this register early may look upon it afterwards with a strange interest. He sees himself the same, and yet not the same. His thoughts in some respects have widened with his waist-coat. He is not as romantic as when he jotted down those raptures now almost unintelligible, nor has he found the world all of the stuff to accommodate itself to his day dreams; here ambition balked, there what he called his affections soured. The diary discloses everything. It resembles what boys term a paper hunt; you put those daily slips into the hand of Time, who drops them as you toil feebly after him, and by them you trace his footsteps. The charm of a diary is in its candour. But diaries are not of the same kind. What we have above spoken and intend to recur to, is different from what history, for example, is often made of. It was fortunate for Lord Macaulay and others that such a man as Pepys had the diary custom. Pepys possessed the mind of a tailor, the feelings of a Snodgrass, and the utility of a reporter. It is from him we learn the real character of the saturnine voluptuary who was nicknamed "Merry," but who in his heart was no more so than the Roundhead who hummed a surly hymn under the royal oak of Boscobel. The days come back to us in his pages when our ships were mere tubs, when our plays were intolerable, and our revenues insignificant. He photographs himself to us as he was when he first sniffed the plague, and his love of telling us the fine company he kept is rather engaging than otherwise. That is a favourite weakness with diary-men. They have a private *Morning Post* with their own names down for the best parties. The late Thomas Moore indulged in this entertainment considerably. The Irish bulbul records with fervour his success with the aristocracy, and how his Oriental songs opened the West-end drawing-rooms. There are, however, one or two allusions to "Bessie" (Mrs. Moore, who died a few months ago), which show us that the heart of the poet was in the right place. So you may remark a touch of the same quality in Mr. Pepys' register, where, from time to time, he turns from his Knipp and other vanities, to the milder but more lawful felicities to which he had a conjugal right. The "Diary to Stella" is a curious chapter in literature. Swift is rather a heavy Romeo, and his love-moonshine (was it love?) resembles in a degree the effect which moonshine is said to have upon meat in the tropics. It is a

miracle of faithfulness. He goes so far as to send Stella the wobbling of the water as he dips his face in it of a morning! Was this done with a Sadler's-Wells design? His deanship may "think aloud," as his biographers have it, but we doubt if he should wash as demonstratively. Madame D'Arblay was also clever at jotting down. We have from her Montague, *la reine des bas bleus*, Sir Joshua with his ear-horn, and someone who says, "Where a Jack is seen, a spit will be presumed." A very great industry those diaries exhibit. Scott, whose indomitable energy shirked from no labour, could turn his diary into a recreation. Southey, too, had a common-place book. Walpole was a true diarist. His gothic opinions on men and women were all delivered out of a twisted arm-chair, within sight of his gimcrack furniture. He grinned at the world like a figure on a corbel of his favourite architecture. Was it a christening, a wedding, or a coffin that approached the gate, Walpole had but one way of looking at the ceremony. He gossipped like a magpie. His diary would be a very different affair from that of the gentleman who called his a "fault-book," or that other who termed his journal "a stomach pill of self-examination." Mr. John Carter, of Puritan period, "casts up his account with God every day," in a smug, satisfied manner, we are certain, and with perhaps a notion in his mind of checking the lot afterwards with that angel whom Mr. Sterne wrote of. Marcus Antoninus, Alfred the Great, Sir Egerton Brydges, and James the Second were diary men. Boodley recommended Bacon to keep one. Gibbon had a literary diary. The organ of diary was developed strongly in Leigh Hunt, and caused him to write for us a very delightful book. There have been those who recorded their dreams, and called them "Nocturnals." We have not heard, however, of those opiates being publicly circulated except in the case of De Quincy, whose habit of drugging himself was compensated for by another habit, and with him just as inveterate a one, of writing beautiful essays. Of diaries in fiction we have numerous instances. Robinson Crusoe whittled a diary upon a stick. Prisoners (in books) are addicted to a somewhat similar practice, usually spoken of in connection with "the walls of the dungeon." There is a human instinct here recognised that no man will die if he can help without making a sign to his fellows. Should we be ashamed of chronicling the small beer of our own daily lives? Will the consciousness that our actions during twelve hours will have an historian impart a certain dignity to them? Would the reflection of having to book a mean thing at night save us from doing it during the day? A well-kept diary should be a sort of conscience scored down. Even if our course be as monotonous as the dinner of the school boy, "who eats up one side of a sheep and then eats down the other," it is all important to us. Addison is more cynical on this point than any writer in our language. There is a cruel pride in what follows from which in general he was free. ". . . But if we look into the bulk of our species, they are such as are not likely to be remembered a moment after their disappearance. They leave behind them no traces of their existence, and are forgotten as though they had never been. They are neither wanted by the poor, regretted by the rich, nor celebrated by the learned." After this good-natured opinion, Mr. Spec. regains the winning smile which was his chiefest charm, and brings in his friend Sir Andrew Newport to illustrate the special humour of the essay. This consists in the reproduction of the diary of a citizen. The diary opens: "Monday, eight o'clock. I put on my clothes, and walked into the parlour." The next paragraph tells us what the citizen eat, and drank, which furnishes an excuse for the motto, "Fruges consumere nati," that by the way might have been just as appropriately, "Induit se calceos." The rest is of a piece with this, and the point of the paper is to exhibit the absurdity of journalizing common actions. The subject is repeated farther on when the Spectator is supposed to have received several communications on the head of his previous essay. He acknowledges the journal of a sot, and of a Mohock. He gives a specimen of one from a young lady of quality, who confesses to reading Dryden's "Aurenzebe" in bed, and surely no young lady could have chosen a queerer pillow companion. Addison did not treat diaries fairly. Those he imagined were, if true to nature, unreal to art, for they would never have been published, and in their publication alone consisted their ridiculousness. Perhaps the Spectator himself would not have been the worse for adding up the number of times he replenished his wine-glass in the course of an evening; such an account would seem fully as ludicrous as that which he devised for the citizen. There have been snobs in fall-bottomed wigs, and Steele would never have penned an article in this spirit. Take it in any way, that feeling of pride which incites us to consider our humble doings of some consequence, is preferable to that mere

cattle instinct of working from one day to another behind the plough, with no other notion than that of making a straight furrow, and then going weary to bed. A man establishing a diary may escape gregariousness; an evil fashion of our time which seeks to find a comfort in community from the disturbance of mental questioning. We have our newspapers, reviews, novels, and clubs, reflecting for us, and talking and deciding for us until they are pressed into us, and we scarce know our real selves on account of them. We become stained with the walnut juice of other men's opinions. Now a diary will teach us how to store a few of our own. It will prevent our memory from playing tricks to which vanity would give every encouragement. It will serve to mark the milestones on our journey. We can always learn our measure from it. It should contain our true experiences. Reading it occasionally we see the past, as the fisher saw the buried city in the water-depths. Nor should we be deterred from a diary because our lines are cast in common places. Duty in any sphere composes the value of existence; and our duties, whatever they are, bring us step by step to the end, and are therefore worthy at least our own record. It is possible, as it has been suggested, that the mind never loses anything once presented to it; that the image once impressed is never erased, and that at the final moment, at the soul's leave-taking, like scenes on a transparency at the instant of illumination, the last spark of life will brighten the entire panorama of existence. If this be the case, we might deprive the revelations of half their terror by anticipating them, which could obviously be done through a diary. We need scarce tell our readers, however, that if they contemplated a register of this description, their first direction to their heirs or executors should be to burn it.

CATS AND MICE.

THE Egyptians adored the cat as a divinity, and the Swiss have chosen it as the symbol of liberty. History rarely descends to mention it, and poets in general ignore it, for however valuable its qualities, the cat is not poetical. Yet Goldsmith has given it a place in his exquisite "Hermit":—

" Around in sympathetic mirth
Its tricks the kitten tries;
The cricket chirrups in the hearth;
The crackling faggot flies."

It is a common thing enough to call men "dogs," but Volumnia in "Coriolanus" calls them "cats." In speaking of her son, she says:—

" 'Twas you incensed the rabble:
Cats! that can judge as fitly of his worth,
As I can of those mysteries which heaven
Will not have earth to know."

As to "the brindled cat" that mewed thrice before the three witches in "Macbeth" entered the cave, we can only applaud Shakespeare's good taste in giving her the precedence in that grand scene.

Many persons take pleasure in calumniating this excellent member of society, and we shall have something presently to say in its defence. For nearly a thousand years Western Christendom scarcely knew the blessing of cats; and how the rats and mice were kept down when no four-footed policeman patrolled the kitchen, is more than we can guess. In the tenth and eleventh centuries very high prices were given for good mousters. They were of Nubian origin, and descended from those domestic cats which the Egyptians certainly possessed, which exist to our own day in the form of mummies, and are represented on many of the monuments of Thebes. No one knows how they found their way into Europe, but there is reason to believe that the Romans imported them from the banks of the Nile in small numbers and at rare intervals. Our ancestors had so high a sense of the usefulness of this animal, that Howel Dha, or Howel the Good, inserted among his laws one expressly concerning it. The price of a kitling before it could see was to be a penny, and when it had killed a mouse, twopence. If its hearing or seeing was imperfect, if it had not whole claws, did not go on killing mice, or proved a bad mother, the seller was to forfeit to the buyer the third part of its value. If any one stole or killed the cat that guarded the prince's granary, the fine he had to pay was a milch ewe, with her lamb and fleece, or as much wheat as would cover the cat when held up by the tail with its head touching the floor. No reduction was to be made. The very tip of pussy's tail must be covered with the culprit's wheat. Thus, the price given for cats was high, considering the value of specie at that period, and the fact of laws being made to protect the breed of an

animal which multiplies so fast, shows that in the middle ages it must have been scarce in Wales.

There is no creature which relapses more easily from the domestic to the wild state than the cat. Neglect at home and the taste of wild and living food abroad often tempt it to forsake the inhospitable hearth and, like a brigand, take to the woods. It prowls about, crouching under cover, and carefully concealing itself from public view. It breeds among thickets, makes raids upon young rabbits, sleeps in the holes of warrens, and banquets upon birds. Thus by degrees it loses its domestic habits, and becomes one of that race of wild cats which are still to be found in the North of Scotland and Ireland, and even in Cumberland and Westmoreland. If the population of this country decreased as fast as it increases, the wild cat would be as plentiful among us as in the days of Richard II., who granted a charter to the Abbot of Peterborough, permitting him "to hunt the hare, fox, and wild cat." And what do you suppose the Abbot did with this produce of the chase? Why, he sold the skins to be sure, and struck many a good bargain with those who prepared them for the use of neighbouring convents; for it was ordained in Archbishop Corboyl's canons, in 1127, that no abbess or nun should use more costly apparel than such as is made from lambs' and cats' skins. There is as much difference between the animal in its wild and in its domestic state as between a cannibal in his native haunts and a civilized European surrounded with luxury and refinement. The red-furred wild cats, which are hunted through the marshes and forests on the banks of the Mississippi, are ferocious as tigers, and of a huge size, with a head resembling that of a rattlesnake. The Indians will tell you that they live on the breath of slanderers; and when a quarrel arises in a tribe, they say, "So-and-so is breeding wild cats in his wigwam."

The cat is often charged with taking cruel delight in the sufferings of its prey. But before this charge can be established, it is needful to prove that it is conscious of its victim's pain. If not, there is no cruelty in the case. The faculty of speech was never given to an animal but once, and then it rebuked the hand that smote it thrice with a staff. Addison speaks of the roasting of a cat as a common spectacle in his time. The sport consisted in seeing troops of the same species assemble, attracted by their comrade's piteous wailing. But which was the more cruel—the cat that was burned alive, or the men and boys that kindled the bonfire? It is difficult, no doubt, to say what end is answered by the prolonged agonies and terror of the mouse before it receives the *coup de grace*, but the cat meanwhile is only following its instinct, which is at once playful and destructive. If she had a bird between her claws instead of a small quadruped, she would bite off its head or wound it mortally at once, as if sensible of its chance of escape. Whatever detractors may say, she is capable of forming a strong attachment to those who treat her kindly. "Le chat s'attache à la maison, et le chien à son maître," is simply a libel; nor will we accept the compliment to the dog when it is offered at the expense of the cat. All who observe this animal's habits closely will discover in it proofs of affection. You may often see a kitten which will run to the call of one person, and one only. See how it leaps over the cabbages in the garden, makes its way among the peas, climbs up the favourite's dress, and fixes itself on the back of her neck! Here is another of the same tribe. Years ago its mistress left it with a friend, but when she returns, after ever so long an interval, she is recognised and welcomed. As soon as she is seated, it creeps round and round her, and jumps into her lap—a familiarity with which it honours no one else in the world. Did you never see a cat among the mourners when the master is dead? It is always searching about for him. The dead man's brother takes it with him on one of his circuits, and does everything he can to console it. But all in vain—the cat pines away, and literally frets itself to death. We have seen it ourselves, and this instance is only one amongst many.

As puss is not poetical, so also is she anything but musical. Mewling and caterwawling are as unlike harmony as a bagpipe, a zampogna, or that vilest of all the inventions of Jubal, the catcall, which the *Spectator* so humorously criticised in the days of Queen Anne. Yet we ought not to forget that to the cat we owe in part the most perfect of all instruments and the most exquisite music. Without her aid the violin-maker would be at a loss to find his strings, and Paganini would never have elicited such sweet and elaborate variations from a single chord. But have we no debt of gratitude to the mouse also? Is it simply to be hunted down and doomed to extermination? Seeing that the female produces from six to eight young seven or eight times a year, and that there is little chance of extirpating

the race, might it not be as well to turn them to account if possible? The French taught them, years ago, to turn wheels, like squirrels, and if all that is said be true, they are likely soon to take an active part among us in the field of industry. A gentleman in Scotland has trained some mice, and invented machinery for enabling them to spin cotton-yarn. The work is done on the treadmill principle. The machine is so constructed that the common house mouse can atone for its past offences by twisting and reeling from 100 to 120 threads a day. To effect this the little labourer must run ten miles and a half—a journey which it can perform every day with ease. Now, an ordinary mouse weighs but half an ounce, and a half-penny's worth of oatmeal, at 1s. 3d. a peck, will feed it for the long period of five weeks. In that time it makes 110 threads a day, being an average of 3,850 threads of 25 inches each, which is nearly nine lengths of the reel. In the ordinary way 1d. is paid to women for every cut. At this rate, then, a mouse earns 9d. every five weeks, which is 4d. a day, or 7s. 6d. a year. If you deduct 6d. for board, and 1s. for machinery, there will be left 6s. clear profit from every mouse yearly.

The mouse employer is about to make application for the lease of an old empty house, the dimensions of which are 100 feet by 50, and 50 feet in height. This, at a moderate calculation, will hold 10,000 mouse-mills, leaving sufficient room for keepers, and visitors also, of whom there will, no doubt, be plenty. The mouse exhales an unpleasant odour, but it is thought that, with cleanliness and proper ventilation in the establishment, this disagreeable will be easily borne. Allowing £200 for rent and taskmasters, £10,000 to erect machinery, and £500 for the interest, there will be left a balance of £2,300 per annum. A few years hence, therefore, we shall be told, perhaps, of a millionaire, who has made a fortune by spinning-mice, and has taken a mouse for his crest. Thus mutual support and destruction is the wise and benevolent order of nature in the animal world; and science is teaching us more and more how to turn what was noxious to advantage, and to use what seemed created only to be destroyed.

DRAWBACKS.

THERE are two ways of producing motion in a given direction, whether in the case of mathematical particles or of men. The one is by attraction from before; the other is by repulsion from behind. In the case of men pressing on from one thing to another, from one position in life, for instance, to another, the force of attraction which produces motion has coexistent with it an ignorance voluntary or involuntary of the drawbacks of the new position. The force of repulsion lies not unfrequently simply in the knowledge and keen appreciation of the drawbacks of the old. Viewed thus, drawbacks are great motive powers, which prevent stagnation in a large portion of the working world. We are accustomed to profess ourselves overwhelmed with difficulties, and unhappy by reason of the drawbacks which mar the pleasantness of our lot. We repine at the one, we either bow discontented slaves before the other, or, having conquered, and while conquering, harbour malice against them. And yet they, and the struggles to which they give rise, are the blessing and the charm of our life.

Drawbacks are the fuel of ambition, the stimulus of discontent—of righteous ambition and of ambition unrighteous, of noble discontent and of discontent ignoble. The sense of incompleteness and unsatisfactoriness drives men on to something further, in which in its turn they vainly seek for satisfaction and completeness; thence, accordingly, they are driven onward still, and if it be a righteous ambition, a noble discontent, onward means upward. Thus, one promotion to some coveted post makes men wish for more. The coveted post, when reached, has at least this in common with that which has been left, that it has a higher post above it; another element, too, they have in common—there are special drawbacks attendant upon each. And so men work for yet another step, pressed onward by the drawbacks of the present position, drawn upward by the attraction of the one above. Let us confine our attention for a time to the former of these disturbing causes.

Given an unchangeable lot, drawbacks are of the nature of a total nuisance, except so far as they discipline for its good the mind their cross torments; and even that advantage does not usually make men look kindly upon them, excepting, indeed, the clergy when airily surveying the drawbacks in the lot of others from their position in the pulpit. But after all what lot is unchangeable, or seems to be so, to him whose lot it is? As when a man is shut for life into some secure prison, and begins, hoping against hope, to seek a means of escape,

whether it be the stones of his cell through which a slow way must be won, or the heart of his jailer, a quicker though less certain path; so men do battle with what others seem to think the inevitable fate of their lives. And if tardy progress mocks the prisoner's measures, and the end comes upon him ere his object is attained, still his efforts have given point to a pointless life. He has been following illusions but has not known them such, and his pursuit is brought to another end before they burst or vanish. So the struggles to which a man is driven by the desire to be rid of drawbacks, help him on to his end, even if those drawbacks be chronic and inevitable, with something of interest if not with much of content. *Faire l'impossible* is a Frenchman's phrase; it is the life-struggle, and so the life-illumination of a man spurred on by unconquerable desire for victory over unconquerable facts.

It is the way of the world to shake its wise head and talk meaningfully of being "behind the scenes;" as if, to a man who contrives to insinuate himself into that metaphorical position, there is as much difference in the aspect of affairs as there is in the apparent directions of the hands of a clock when viewed respectively from the face and from the works. To be behind the scenes is neither more nor less than to know the drawbacks which attach to any given position, is therefore neither more nor less than to have the key to the zest of that position; for such its drawbacks are, even as the shell of a nut gives a higher value in our eyes to the kernel, and the luxury of grumbling plays a large part in a Briton's pleasures. It is, no doubt, a more agreeable exercise of the reasoning powers to compare our own more fortunate condition with the drawbacks which attend the lot of others, than to strike a balance between our own advantages and our own drawbacks, or to rejoice in the piquancy which these latter impart to our life. The Abyssinian Prince in the Valley of Amhara, who knew not nor saw any want, longed to see some of the miseries of the world, since the sight of them was necessary, he conceived, to make his happiness complete; it did not strike him to wish for a few personal misfortunes. It was a spirit somewhat akin to this which led a discontented Englishman to the black hospitals of Calcutta, that he might see a hundred fellow-creatures more wretched than himself.

If men will persist in looking upon their drawbacks from the unfavourable side, they may be considered as an inexorable discount, not the voluntary giving back of the odd pence from the bill that is due to us, but a serious, regular payment, demanded without circumlocution, and to be paid without relief or delay. They are the Income-tax, fluctuating perhaps more or less considerably with peace and war, but always coming round with quarter-day, and sometimes counting five such days in the year. And thus conversely Mr. Gladstone is considered by many in the light of a gigantic drawback, the personification of a ponderous succession of annual drawbacks, the sum of an anything but harmonic series. But men are very foolish who take any such view of the little *désagréments* which attach themselves parasitically to their lot in life. These men are neither pleasant friends nor useful citizens. They are deficient in one of the chief qualities to which the mixed race which calls itself English owes its success—that hearty frankness which knows how to give and take, and is not too inquisitive nor very unhappy about the state of the balance.

After the known drawbacks of a man's actual position, those which may be attached to some position which he desires call for a few words in their turn. If these latter were as patent to the man as the former are, we should have less of covetousness in the world, and less, by consequence, of the crime in its many forms to which covetousness leads. Not to covet his neighbour's wife was part of the general orders found necessary for the social management of the Syrian hordes, when they had burst their Egyptian bonds, and were trying to live upon themselves. But, it has or may have been cynically said, the order would have conveyed more persuasion with it, so far as the experienced males who received it were concerned, had it set forth the fact that one woman is like another. This law has descended to us, and so has the occurrence of breaches of the law; or, as it might be put, so has the persistent ignorance of what is beyond our immediate sight, in which the temptation to break the law finds its strength. A modern husband has been known to watch with a sardonic smile the pursuit of his wife, saying now and then, "I only wish he had her; he would not want to keep her long." Those earlier men were charged again not to covet their neighbour's house, a charge somewhat irrelevant to the nomad state in which they then were, but perhaps casting an eye forward to future times of settlement. This law, too, is very frequently disregarded now. But if we only knew the secrets of the chimneys and water-pipes and drains, the stuffiness of this room and the draughtiness of that, the expense of

the old-fashioned flues in the conservatory, and the inconvenience of the stables, we should cease to covet our neighbour's house. And so of the farm horses and the stud of our friend, in Eastern language his ox and his ass; we see his team going out to plough, and wish our own looked half as well, but we do not see how soft they are when they get on to stiff land; we admire and covet his high-stepping bays as they splash the mud a foot and a half higher than our own chestnuts do, but we are not aware of the fact that those same bays are taken up quiet streets every five minutes by our friend's wary coachman, to be relieved for awhile from the pressure which brings about their high going. And as to his man-servant and his maid-servant, who would not be contented with his own less ornamental belongings if he knew what things that civil man can say and do when the bad fit is upon him, and what a terrible girl for breaking glass and china that neat-handed Phillis is whose cap and apron are so great an attraction. Did any fisherman ever feel satisfied that he has got to exactly the place where the fish rise best? At the time of the take, when the active hunger of the trout, combined with the periodical recurrence of extra gravity or folly on the part of their ephemeral food, makes the water literally to boil all round him, he feels sure that the fish do not rise half as well near his fly as they do fifty yards away. And yet he knows quite well that day after day he has thought the same thing, and has changed his position repeatedly, becoming more and more discontented with each new spot, as he finds fresh obstacles there in the shape of boughs and stones.

This mention of one of the forms of sporting leads to a very universal ground of dissatisfaction, a drawback which always comes upon us just when we expect to be in full rejoicing over a successful achievement. The Anglo-Norman, whether man or woman, is by nature a sportsman. The hunt, not the capture, is the charm; for pot-hunters are not of the true Anglo-Norman blood. Attainment itself is thus a drawback of considerable magnitude, dependant upon the first principles involved in the impossibility of once more eating eaten cake. When the fox is broken up—the last bird is down—the stumps over which we have triumphed are finally drawn, then comes dissatisfaction, for the sport is over. And it very often turns out that in the attainment of an object which has been pursued with avidity, the analogy of the fox-hunt is carried down to the last step, even to the realization of the fact that a caught fox is useless as an article of food, and particularly unpleasant to touch or smell. The human mind, too, is a glutton. It hunts ravenously for food, and ravenously devours on the instant. Hence comes immediate satiety; hence prompt indigestion, with regrets, not over the impossibility above mentioned of redevouring eaten cake, but over the fact of having eaten at all. The child at a school-feast who cries because he has eaten too much, illustrates one side of this question, while the child who cries because he can eat no more illustrates the other. The third and pluckier boy, who gets up and shakes himself, and then says he thinks he can manage another bun, may command our respect at the moment, but he will infallibly arrive at one or other stage in time, or, not improbably, will pass through both.

What shall we say then? We are completely surrounded by various kinds of drawbacks. If we adopt a retrograde course, we fly before one enemy to be butchered by another—let us abstain from saying anything about Scylla and Charybdis. If we face the drawbacks in front, those on the right-hand and on the left are sufficient to keep us straight, and we shall find that the obstacles ahead prove after all to be stepping-stones. Wavers and cowards find that these continue always to be obstacles, and assume gigantic proportions on a near approach. The true philosophy is to look upon drawbacks, not with any discontented craving for immunity from them, but rather as being the appetizers or tonics of life. Perhaps *bitters* in its double signification is the best word for them.

CAPTAIN HILL AND HIS WIFE.

In an article under this heading which appeared in the LONDON REVIEW last week, it was stated that Mrs. Hill had read a book given her by her husband of whose contents the Lord Chief Justice said that any woman who could read it must be utterly lost to all sense of shame. That the Lord Chief Justice said this is true, but that Mrs. Hill read the book is not true. In the *Times'* report of the 21st inst. she is represented as saying that she had read it once, but on the following day this error, which misled the writer of our article, was thus corrected:—"Some words used in reporting the examination in chief of Mrs. Hill are supposed to convey an

erroneous impression. They occur in reference to the book given to her by her husband, and might leave it to be inferred that Mrs. Hill read the book from beginning to end. The real substance of her evidence was that she read it on one occasion only, and then merely looked at it, as she at once put it aside when she discovered how disgusting were the contents. In justice to Mrs. Hill we ought also to say that the denunciation of the book by the Lord Chief Justice was not aimed at all at the lady, but rather at any one who could suppose a woman would read such abominable composition." We have much pleasure in publishing this contradiction, and we regret that by a very natural error we have done Mrs. Hill an injustice.

OUR UNIVERSITY LETTER.

CAMBRIDGE.

In the absence of any event of special interest in the University in this vacation time, the town of Cambridge has been distinguishing itself by a very disorderly meeting to condemn Governor Eyre for his conduct in Jamaica. Not that the meeting need have been disorderly, but so it was. A certain Senior Wrangler and his friend in the town appear to have started the idea, and a considerable number of men of very Liberal tendencies, belonging, as they were eventually told at the meeting, to an insignificant section of the Liberal party, signed a requisition to the Mayor to call a meeting "for the purpose of considering the recent events in Jamaica." About a thousand people assembled in the Town Hall, the apparent object of most of them being to interrupt the business of the meeting as much as possible, and to cheer whenever Governor Eyre's name was mentioned. The speakers in the interest of those who demanded the meeting could not make themselves heard, and at length one or two of the leading Conservatives of the town, with some well-known members of the University, mounted the platform and carried by acclamation an amendment to the effect that it would be unjust to Governor Eyre to pass any opinion on his conduct pending the inquiry instituted by the Crown. Dr. Waraker produced the *Colonial Standard*, the paper from which the *Daily News* and other papers professed to have drawn their facts, and stated that the accounts published by them were in many cases garbled. One of the original orators of the evening, having evidently got a speech ready, resorted to all sorts of devices, with a view to persuading the audience to hear him, promising them some amusing anecdotes, and so on; the audience, however, proved to be obdurate, and at last forced him to sing "Rule Britannia," and join with them in the chorus. The Senior Wrangler in question has had his eyes opened to the meaning of "local party politics," and writes to the Conservative paper to say that he trusts he may never become more closely acquainted with them. And one of the local politicians also writes to explain that the meeting was determined on before Governor Eyre's suspension was made public. On the whole, there has not been such a row in the Town Hall since the famous lecture against tobacco some nine years ago, on which occasion, as on the present, an amendment, directly counter to the object for which the meeting was called, was proposed and carried in triumph.

The question of University extension languishes in Cambridge. We do not believe that the bare necessities of life can well be provided at a lower cost than that for which the more economical students secure the advantages of a University education, as things are now arranged. How in the world any Master of Arts is to make a living out of taking men under his charge, and keeping them more cheaply than they could live in college, it is exceedingly difficult to see—indeed it is impossible. The economy practised by many of our students is of the most rigid description, far more rigid than any head of a hostel could adopt as the basis of his internal arrangements. And besides, at a small college, any one of any sort of ability has a good chance of some small scholarship or other, by which his personal expenses are reduced to something considerably below the very lowest average which such a hostel could achieve. This point has not been brought into sufficient prominence, and in practice it would be found to have a very decided effect upon the sort of material which would fall into the hands of private hostellers. Men who have the disposal of scholarships and exhibitions and gratuities in small colleges tolerably well endowed, know how very little in the way of requirements or power will secure £20 or £25 a year at the first May examination, a sum sufficient to put the successful man in a much more advantageous position than he could be in as a member of an unendowed hostel. Those who confessedly have no chance for a prize of this description will be most difficult material for any of the proposed schemes to work upon—material presumably likely to be distinguished by its absence from "little-go" and degree pass lists. Such men would soon become as much marked in the country at large as our present literates.

Like your Oxford correspondent I have succumbed under the innumerable athletic contests which have lately taken place here, and have made—and intend to make—no attempt to chronicle their results. We cannot expect that our efforts against Oxford will meet with as much success next spring as they did when last we met the sister University in the field, or rather in the snow. It is not desirable, indeed, that a great struggle, including so many branches, should be so very one-sided an affair as the University athletics in the early part of this year, and either University

ought to be contented to secure a bare majority of triumphs. A Cambridge man cannot take the same tone with regard to the boat-races. We are getting heartily tired of being beaten, and nothing but a repetition of the dull old story is in course of preparation at present. But at least let us take our punishment like men, and make the best of it, without asking for other terms than those on which we used to win such a brilliant succession of victories in times not so long gone by. Old oarsmen are naturally indignant with the attempts which are being made to get off our annual beating by a quibble about age qualification. This step has long been threatened, but it looks bad that it should be taken just when we are reduced to the necessity of confessing that our trial eights are a great failure while Oxford's prospects are even more than usually bright. There would have been more to be said if Cambridge had protested against the comparatively advanced standing of some of our antagonists before the trial eights were formed, but it is rather too bad to try whether we can see our way to a victory on the old terms first. There would have been no great harm either in the proposal of a conference for discussing the present state of the law with regard to the superior limit of University standing allowable for members of the racing crew, had this not been accompanied by a most unworthy threat of withholding the usual challenge if the terms suggested are not accepted. The pith of the matter seems to lie in the fact that men meditating honours may reside for a longer time in Oxford than in Cambridge before presenting themselves for examination; and as superannuation for rowing purposes counts from a certain date after the first degree, the Oxford classman has the advantage of a longer course of training on the river than our Cambridge men can accomplish. It might have been hoped, however, that some reflex of the old spirit that won our races a few years ago would have suggested effort in the place of complaint as our most satisfactory weapon; and, as an old University oar has put it, anything approaching a hint of no fight should never enter the heads of high-spirited young fellows when they are smarting under recent humiliation.

At the date of my last letter the middle-class examinations were going on at the various centres. The number of candidates has been very much larger than last year, and the number of centres also has increased. Twelve hundred and seventeen boys presented themselves for examination on this occasion, at twenty-four centres, and one hundred and twenty-eight girls, at six centres. The number of boys examined by Oxford in the summer of the present year was twelve hundred and twenty, so that we have very nearly made up our former disadvantage. Oxford began four years ago with eleven hundred and fifty candidates, and Cambridge with three hundred and seventy, and our centres were then only eight. It is considered in many parts of the country that Oxford has great advantage in the time of year at which its examinations are held, as it is much more easy for boys to come from some little distance on a light summer's morning than when all is dark and dismal as in the week before Christmas. Many schoolmasters, too, think that success is more easily accomplished in the Oxford examination than in ours, but of that I cannot pretend to judge. There is one danger into which the Universities may fall, from want of special knowledge of the standard of acquirement attained by boys in middle-class schools, and the amount of power such boys possess of putting their knowledge on paper. Men of mark are very properly selected as examiners, but great care ought to be taken that they are men of tact also, and that they know at any rate something of what boys may fairly be expected to do. The papers sent up are, no doubt, in many cases, far superior in style and excellence to the sort of thing a little-go examiner has to submit to, but still there is such a wide difference between the productive powers of boys of seventeen and men of twenty or twenty-one that University examinations can scarcely be taken as a type for middle-class examination-papers. There is a letter in the *Cambridge Chronicle* of last week, from "A Master," declaring that sufficient care has not been taken in some of the papers to reach the level of the boys under examination. It is easy to say that when the same paper is set to all, it is fair alike for all whether it be hard or easy. In this case this is not true; for the question is, whether boys do a sufficient amount of the paper to satisfy the examiners, and a hard paper plucks more than an easy one. "A Master" singles out the Caesar paper for especial reprobation. The fourth and fifth books of the Gallic War were the specified subjects, and only eleven lines of translation from these two books were set, while a longer piece was given from a book not named at all. It is usual to set a passage not seen before, but that was done in the Virgil paper. The piece of English set for translation into Latin is affirmed to have been "utterly beyond the ability of an average boy," and much less help is said to have been given than in former years when the passage was in itself more easy. "A Master" says, "I say emphatically it was unfair; and it is this paper especially which justifies the charge that the examiner who set it was either extremely careless or very unfit to examine a large number of boys." The passage for translation into Latin appears to have been a piece of Walter Scott's "Tales of a Grandfather," and was undoubtedly rather stiff for small boys. The general opinion has so far been that the papers set have been remarkably well suited to the sort of knowledge they are intended to elicit; and until the indignant "Master" points out more clearly the grounds on which he makes such assertions as that the preliminary English paper for seniors was entirely out of the range of the boys examined, we must be satisfied to retain our former views on the subject. The geography paper for juniors (not the preliminary part) is another of which the "Master" falls foul; and as I have succeeded in obtaining a copy

of this, I am able to say that his strictures are in this case just to a very limited extent only. It will of course be unfortunate if the masters, as a body, become dissatisfied with the papers we send down. The wish of the University is to benefit the masters of schools as well as their pupils, and a little healthy criticism of the means adopted will do no harm. And if, as the "Master" asserts, "a strong feeling of dissatisfaction" has been caused by some of the recent papers, it is quite right that the University should know that such is the case.

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THE clergy of the Church of England frequently complain of the distrust and unfriendly feeling, not to say the animosity, shown to them by Roman Catholics and Dissenters. The Church is far more liberal than it was in the last century, yet it is not to be denied that the clergy as a body manifest in the present day far more exclusiveness, *hauteur*, and narrowness of view than are just to rival sects or advantageous to her own prosperity. Again, the clergy do not consider that a great deal of the anger and distrust with which the State Church is regarded is hereditary. It has come down as a legacy bequeathed by dark days of misrule, corruption, and intolerance. The gross injustice formerly practised upon Dissenters and Roman Catholics by the Government and the rulers of the Church exists no longer. Yet many relics and vestiges of oppression continued until so late a date that the sense of injustice is still fresh in the memory of individuals scarcely past middle age. If we carry our recollection and researches into the Church administration of our country no further back than the first thirty years of the present century we shall rather wonder at the willingness with which Roman Catholics and Dissenters of the present day co-operate with the Church clergy than be surprised to find that the ancient wounds still rankle and that some ugly scars still remain. Some of our younger readers, deeply imbued with the liberality and toleration of the second half of the nineteenth century, may think this opinion somewhat extraordinary, and we therefore propose to open for a moment that dark chapter of our Church history which describes the abuses that flourished, like rank weeds in the Establishment, during the lifetime of the bishops of the last generation.

An Anglican prelate of the present day is, with the rarest exception, a man of irreproachable life. The majority of our bishops are eminent for their piety and learning. In the last generation, the chief claim to Church preferment consisted in being allied either to some noble family or to a politician possessing influence in the Government. Another sure road to preferment was to be the tutor of the son of some Minister or more distinguished personage. Dr. Markham was tutor to George IV., and as a reward for his success in teaching that most religious and gracious prince the way he should go, he was appointed Archbishop of York. Pretyman was tutor to William Pitt, who was able, at the early age of twenty-eight, to obtain his nomination, first to the see of Lincoln, and afterwards to the more lucrative bishopric of Winchester. The principal literary memorial left by that prelate to posterity is a life of his pupil, which Macaulay declares is only remarkable in being the worst biography of its size in the English language. Dr. Sparkes, Bishop of Ely, was tutor to the Duke of Rutland. Even the present Bishop of Winchester owed his elevation to his good fortune in having been tutor to the sons of the late Marchioness of Conyngham. All the bishops were expected to support the Government in every measure they brought forward, no matter how tyrannical or unjust. It was their holy function to sanctify by their vote the Tory policy of the day without the slightest regard to its merits, and they certainly fulfilled the condition with wonderful fidelity. As long as the Government opposed the abolition of the slave trade, the bishops voted with them so unflinchingly that Lord Eldon, then Lord Chancellor, remarked that the consistent behaviour of the right reverend prelates gave him great satisfaction, as he was now convinced there was nothing in the institution of slavery contrary to the principles of Christianity. They opposed all the attempts of Sir Samuel Romilly to mitigate the severity of our criminal code, then the most sanguinary in Europe. Belsham, in his history, mentions them, with one exception (Shipley), as being, with George III. himself, the most inveterate upholders of the American war. They sup-

ported Pitt in his war against France, the policy of which is now doubted by some of the Tories themselves. And, lastly, they were the strenuous opponents of the Reform Bill.

The selfish greed, the insolent nepotism, and the unscrupulous jobbing of many of these holy men now almost surpass belief. Not only were their incomes enormous, but their patronage, which was immense, was dispensed with the grossest favouritism, without the slightest regard either to learning, piety, or earnestness in the cause of Christianity. They set decency and public opinion at defiance when livings and pluralities could be heaped upon their children and relatives. The acknowledged income of Sparkes, Bishop of Ely, was £27,000, enough, it might be assumed, to have afforded a provision for his family, yet he gave his son, the Rev. H. Sparkes, three valuable livings and a prebendal stall in Ely Cathedral. He also made him steward of the Diocesan Manorial Courts, as well as Chancellor of the diocese. His income from these different sources exceeded £4,500 a year! To the Rev. G. Faidell, the bishop's son-in law, he gave two livings and a prebendal stall in Ely Cathedral, the net income of the whole being £3,700. To his son, the Rev. Edward Sparkes, he gave three livings and a prebendal stall. He also appointed him his examining chaplain, and made him registrar of the diocese of Ely. His income somewhat exceeded £4,000. The total yearly amount clutched out of the Church revenues by the Sparkes family exceeded £39,942.

Let no one imagine, from the excessive remuneration paid to the Bishop of Ely and his family for their services, that this small diocese became a model of discipline and episcopal government. Nothing could surpass the negligence evinced in regard to the welfare of the Church during the time that the Rev. Dr. Sparkes enjoyed the episcopate. For several generations before his time the diocese of Ely appears to have been infamously managed, but under his spiritual sway laxity and misrule reached a climax, as the following comparison between the state of affairs in the diocese in 1728 and 1813 will show:—

	1728.	1813.
Living	140	140
Resident Incumbents	70	45
Population	59,944	82,176
Income	£12,719	£61,474

It might be thought impossible to find a parallel to the avarice and selfishness of Dr. Sparkes, yet Sparkes was not worthy to hold a candle to Dr. Pretyman. It is necessary to premise that this right reverend prelate changed his name to Tomline before he was nominated to the see, in consequence of a large private fortune having been left him. The revenues of the diocese of Winchester were perhaps larger than those of any other see in England, having been estimated at the time of his appointment at £50,000 a year, yet Bishop Tomline contrived notwithstanding to place almost every one of the wealthier livings in his gift in the hands of his sons, relatives, and personal friends. He abused his patronage in a manner so monstrous and so wicked, that Englishmen of the present day cannot help feeling astonished that public opinion in the bishop's time, weak as we know it was, did not make itself heard in condemnation of such enormities. We must, however, remember that the men who profited by jobs, plunder, and abuses in Church and State were leagued together to persecute those who raised their voices against misgovernment. Sydney Smith has described the fate of any man who said a word against any abuse which a rich man inflicted or a poor man suffered. He was sure to be assailed with all the Billingsgate of the French Revolution. "Jacobin, leveller, atheist, Socinian, incendiary regicide," were the gentlest appellations used. He was placed under a social ban, and shunned as unfit for the relations of social life. If he appealed to public opinion through the press, a villainous law of libel, administered by Tory judges, was invoked against him, and he was punished by the most cruel and vindictive imprisonments.

Let us now see how Bishop Tomline, himself in the receipt of a paltry pittance of £50,000 a year, administered his patronage, of course, with a single eye to the good of the Church and the saving of souls. Take first the provision he made for his three elder sons. His eldest son, the Rev. G. T. Pretyman, he made Chancellor and Canon Residentiary of Lincoln; Prebendary of Winchester; Rector of St. Giles, Chalfont; Rector of Wheathampstead; and Rector of Harpenden. His son, the Rev. Richard Pretyman, was Precentor and Canon Residentiary of Lincoln; Rector of Middleton Stoney; Rector of Walgrave; Vicar of Hannington; and Rector of Wroughton. His third son, the Rev. John Pretyman, he made Prebendary of Lincoln; Rector of Sherrington; and Rector of Winwick. All the younger Pretymans were also provided for out of Church or charity funds, especially out of

the Mere and Spital charities, the Wardenship of which the Bishop had contrived to obtain in some incomprehensible manner. All these and ten thousand other episcopal jobs and abuses have been justified and defended on the strength of the text, "He that provideth not for his own house is worse than an infidel." Satan seems to have angled for episcopal souls with great success with this text for his bait.

The Rev. Dr. Sutton, Archbishop of Canterbury, was another dignitary who did not fail to provide handsomely for his children and dependents out of the revenues of the Church. To his seven sons he gave sixteen valuable livings. Hugh Percy, son of the Earl of Beverley, married his daughter. The Archbishop, in consequence, gave him eight valuable livings and preferments, to the value of £10,000 a year. Four of these he received the year after his marriage. When made Bishop of Carlisle, he refused to relinquish his stall in St. Paul's, worth some two thousand pounds annually, as well as the chancellorship of Sarum. Another daughter of the Archbishop of Canterbury married the Rev. James Croft, and brought her husband for dowry five livings or preferments. Several other members of the family were equally well provided for. Dr. Sutton had little to recommend him, either in his public or private capacity. In politics he was a sycophant of the Minister of the day, and willing to support the Government in everything. In one of his charges he regretted the change that had come over the laity in his generation. "There was no longer," he said, "that prostration of the understanding which ought to be found among a pious people." Grasping bishops and greedy pluralists found a "prostrate understanding" a great help to them in their enjoyment of the good things of the Church. In his private life Archbishop Sutton's pecuniary transactions are said very frequently to have bordered on dishonesty, if they did not even pass the line.

Archbishop Markham did not administer his ecclesiastical patronage so unscrupulously as some of the bishops of his time; yet he did not omit to provide for his family out of church revenues. It is currently stated of him, and we believe on good authority, that some few years before his death he presented each of his fifty-two grandchildren with a new year's gift of £1,000 each. The habit of providing for sons and relatives by giving them church appointments seems hardly extinct in the present day, at least judging from the frequency of the name of Sumner (the family name of the present Bishop of Winchester, and late Archbishop of Canterbury) in the clergy lists, in connection with lucrative preferments.

We stated that the revenues of the Bishop of Winchester at the time of Dr. Tomline's appointment were estimated at £50,000 a year. There were, however, in reality no correct means of arriving at the amount of the incomes of the bishops with any certainty. Public rumour was as much in the habit of overstating them as the bishops themselves systematically understated their revenues. The Bishopric of Winchester was considered a far more lucrative preferment than the Archbishopric of Canterbury; and Dr. Lushington reluctantly admitted the revenues of that see to be £32,000 a year. Mr. A. Baring gave as his opinion, that when the leases on the estate of the Bishop of London fell in, the revenues of the diocese would not be worth less than £100,000 a year. This the Bishop denied, and stated that his own income did not exceed a seventh of the money; but as this vague estimate did not include his house and palace, and fines for renewal at his own valuation, his income left nothing to be justly complained of.

Great as these abuses seem to us in the present day, there were not wanting clergymen who were ready to defend the manner in which the bishops conducted their dioceses. Among others, the Rev. Augustus Campbell, M.A., Rector of Walmesley, in the county of Chester, published a pamphlet in defence of the rights of the Established Church, in which he says, "The power, the influence, and the wealth of some of the bishops may be great, but from my heart I believe that these are dearly bought, not only by the anxiety, but by the actual labours, both of body and mind, which arise from their official duties." A writer in the *Edinburgh Review* (vol. 38, page 145, Feb., 1823), when commenting on the pamphlet, quaintly remarks:—

"'Nolo Episcopari' is a phrase easily to be accounted for by this appalling picture; but we suspect from a few notorious facts that Mr. Campbell's imagination has exaggerated the horrors of a bishopric, and that a bishop even in England is not so broken down with hard work as the Rector of Walmesley supposes. The Bishop of St. David's, for instance, in addition to the actual labours of body and mind attached to his bishopric, is able to undertake the arduous duties of a prebendary of Durham. The present Bishop of Llandaff adds to his episcopal duties those of Dean of St. Paul's. The late Bishop of Lincoln (Tomline) did the same, and Lincoln is the largest diocese in England. The late Bishop of Bristol (Mansell), besides holding a

living or two, was Master of Trinity College, Cambridge, where he usually resided. In fact, whatever offices can be held with bishoprics are held with them; and as it would neither be polite, nor we believe just, to suppose these right reverend pluralists neglect the duties of any of their offices, we must conclude that a bishopric alone must be a very supportable burden."

A singular instance of the insatiability of the bishops of the last generation is related. In former days the great tithes of the village of Hillingdon were given to the Bishop of Worcester to defray his travelling expenses to London and back. The smaller tithes were reserved for the vicar of the parish, who was to be appointed by the Bishop of London. Of late years the tithes had increased enormously in value, and it was the custom to let those appertaining to the Bishop of Worcester by public auction to the highest bidder. They generally realized about £8,000. The last speculator in this spiritual security was Lord Boston. These tithes were generally let upon three lives; and when one fell in the Bishop, considering that the sum he had already received was not sufficient, demanded £8,000 before consenting to put in another life. This sum Lord Boston refused to pay, and the Bishop made over the tithes to his daughter, who used to give the receipts in her own name. All the service the Bishop rendered, for the amount he received, was to preach one sermon a year! In the year 1812, an Act of Parliament was passed, abolishing the tithes, and setting apart instead 750 acres of land in compensation for the great and smaller tithes. The whole transaction contrasts singularly with the Rev. Dr. Cowe's theory of the original formation of tithes—that their institution was "an unrecorded revelation made by God to Adam when in Paradise."

In every other department of the Church Establishment the grossest abuses and corruptions existed. Did the bishops do battle for the interests of the Church? On the contrary they often positively connived at the wrong doing and misconduct of their clergy. They had to ask themselves whether, if they went into Court, it would be with clean hands. No inconsiderable number, moreover, of those who were acting in direct violation of all ecclesiastical law were their own immediate friends or relatives. The system of pluralities or dispensations was never more openly and iniquitously carried on in the worst days of the Church of Rome than in the Church of England in the beginning of the nineteenth century. The state of the Church of England was indeed in some respects worse than that of the Romish Church, since the latter generally contrived to maintain discipline in her army of priests. The English bishops, on the contrary, allowed the most bare-faced disobedience of the legal rules and orders of the Church to be perpetrated with impunity. By law every incumbent was obliged to reside on his incumbency unless he had received permission from his suffragan to absent himself. This law seems to have been set at defiance by the clergy, who quitted their benefices either without leaving substitutes, or providing curates at such a salary combined with so heavy an amount of duty, as rendered an effective fulfilment of their parochial duties utterly impossible.

Not only were the "absent-without-leave-clergy" permitted by their suffragans to go where they pleased, and do as they liked, but so trifling was the offence considered that when efforts were made by a layman to bring about a reformation and put the law in force, the Legislature interfered for the protection of these innocent and persecuted pastors. In the year 1811 a Mr. Wright, who had been secretary to four bishops, and was perfectly well acquainted with Church matters, commenced actions against two hundred clergymen under the Act of the 43rd of George III., which obliges all incumbents to reside on their benefices unless leave to absent themselves had been obtained from their suffragans. The penalties for violating this Act verged from one-third to three-fourths of the annual value of the living, recoverable by action for debt by any one suing for the amount. Mr. Wright, of course, found every possible impediment thrown in his way, but he steadily proceeded in his actions, and so clear were the cases made out against the rev. delinquents that there appeared to be every certainty that he would succeed in his suits. To avoid so great a scandal, and to protect a Church which had in so consistent a manner always supported the Government, Bragge Bathurst, on the 17th of November, 1813, brought a bill into the House of Commons for the purpose of staying proceedings against the clergy for violation of the Act. After considerable opposition the bill passed the Commons. In the House of Lords the peers, clerical and lay, with the solitary exception of Lord Radnor, voted for the bill. Lord Radnor said he did not see what was the use of making an Act of Parliament to break another which, after due deliberation, had been passed a few

years before. Of course his opposition was fruitless, and the bill obtained the Royal assent.

Mr. Wright, the plaintiff in the actions, published a series of letters in the *Morning Chronicle* on the subject of the evasion of their duties by Churchmen. In one (printed November 20th, 1813) he says—"On examination, I found on 10,801 benefices only 4,490 resident incumbents and only 1,523 curates employed to fill up the vacancies." The general excuses for those absent with leave were bad health on the part of the incumbent himself, but far more often the health of a wife or sister or daughter. The most frequent excuse of all, however, was the defective state of repair of the parsonage. If all the statements they sent in were true, a third of the parsonage-houses in England and Wales must have been unfit for human habitation. One great reason for stopping by **Act of Parliament** the suits instituted by Mr. Wright was that the subject having been ventilated in Parliament, there could be little doubt that the right rev. prelates would take care that abuses from non-residency should not again occur. This favourable anticipation was not realized, for, in a Parliamentary Return published in 1827, it appeared that out of 10,533 benefices in England and Wales 4,413 had resident and 6,120 non-resident incumbents. How many of them were absent without leave is not shown.

Another plea for non-residency on the part of the clergy was the inadequacy of their incomes. It was argued that if the small livings were raised in value the evil would die a natural death. For instance, the Rev. Dr. Cowe said, "All her (the Church of England's) sons employed in her offices are, with few exceptions, ever intent on their appropriate duties, and would be still more diligent in the discharge of those duties were each of them possessed of a *more large and comfortable independence*, and furnished with *more suitable places of abode*." This assertion of the rev. doctor's is more capable of being brought to the test than the "unrecorded revelation" made to Adam about tithes. It appeared that in general the clergy holding small livings resided on their benefices, while the higher and better paid beneficed clergymen were by far the most frequent absentees. In the diocese of Rochester, for example, there were only six livings under £150 a year, and of those six not one clergyman was returned as an absentee. Of the 107 benefices in that diocese there were but 50 with resident incumbents, or less than half the livings. In the diocese of Chester, where the livings under £150 a year were numerous, 377 out of 592 being of that description, a considerably larger proportion of the benefices (327) had resident incumbents than in Rochester. As a general rule, the richer the benefices in a diocese the greater the number of non-residents. The most glaring cases were in London. In 1818, the Metropolitan clergy applied to Government for an increase in their stipends on account of their being insufficient for their maintenance. The demand was refused, as it appeared on investigation that of thirty-five of the "poor clergy" who signed the petition none had less than £500 a year, while some had £800 and £1,000, and one was in the receipt of £2,000 a year. Several were pluralists. A very large proportion were non-residents, and many were in the habit of letting their parsonage-houses as offices to merchants and bankers. Some were canons and prebendaries of St. Paul's. The duties of their benefices were generally performed by curates, none of whom had more than £100 a year, while some had not more than £60 or £80!

Every facility was afforded by the ecclesiastical law for evading the provisions against pluralities. Any person might hold two benefices provided they were within forty miles of each other, not measured by the distance by the road, but as the crow flies. It was indulgently assumed (in the interest of the pluralist) that under such a regulation an incumbent would be perfectly able to perform the duties of both, no matter what the peculiar characteristics of each living might be, whether urban or agricultural, whether populous or not. Again, all persons who had taken a degree in civil law—a mere honorary title—were permitted to hold two livings. The interests of the parishioner do not seem to have dictated this regulation. Perhaps the most scandalous of all was the same permission granted to the domestic chaplains of noblemen. These, however, were legal and specified exceptions. But the law enacting that no minister could legally hold more than one parochial living was so little observed by the rest of the clergy that one-third of the gross number of incumbents were pluralists! Robert Afflick, prebendary of York, held eight different livings or preferments. The Rev. Charles William Eyre had seven. The late Earl of Guildford had four, besides the mastership of the Hospital of St. Cross at Winchester. This was one of the most infamous sinecures in England, robbing as it did

the Church and the poor of some ten thousand a year; but he continued to hold it till his death, a few years since. The Rev. A. Hamilton held seven livings, three of them being in London, St. Mary-le-Bow, Stratford; St. Pancras; and All-hallows-on-the-Wall, in the City. Again, the masters of all the great schools were pluralists, many of them holding several appointments.

The persons who held the principal patronage of the Church during the first fifteen or twenty years of the present century, were not likely to make the best choice of ministers for its service. One-third of the whole of the livings were in the gift of the Crown and ecclesiastical bodies, and certainly a man more unfit to administer Church patronage than his Majesty George IV. could with difficulty be imagined. In his choice of bishops influence was brought to bear occasionally which, if it had occurred in the Roman Catholic Church, would have been the source of grave animadversion and scandal. About 1,800 livings were in the gift of the House of Lords. Among the peers there were many estimable men, and a large majority doubtless did their duty honestly and conscientiously. At the same time there were many as debauched, worthless, and unscrupulous as it would have been possible to find even in France at the time of the Regency, and these men had immense power in their hands in the appointment of the parochial clergy. Many of their nominations were utterly disgraceful. More than one valuable living and preferment could be named which had been obtained through the influence and solicitation of notorious demireps, who of course obtained a handsome pecuniary recompense for their ecclesiastical agency.

The advertisements in the public papers, which in the present day so justly shock the feelings of a large portion of the laity of the Church of England, were, in the time of which we are speaking, far more frequent and disgraceful. As late as the year 1830 an advertisement appeared in the *St. James's Chronicle* offering for sale seventy-nine lots of Church preferments. They comprised twenty advowsons, with incomes varying from £300 to £2,000 a year; fourteen next presentations, with incomes from £150 to £700 a year; two other livings, with incomes respectively of £700 and £1,000; seventy-nine others for sale in exchange; and a sinecure in Ireland of two parishes, for which a dispensation had been obtained. As late as the year 1834, Mr. Robins, the auctioneer, sold by public auction seven livings in Essex, in the gift of the notorious Long Pole Wellesley, the whole amounting to £4,278 per annum. It may easily be seen that, under this system of non-residence, pluralities and other corruptions were rampant in the Church at a moment when the population of the country was so rapidly increasing that the amount of religious instruction had become quite inadequate to the wants of the community. Had it not been for the energy of the different Dissenting bodies at this epoch, Christianity in many parts of the country would have been almost extinct. In the manufacturing districts of Lancashire and its neighbouring counties, in Norfolk, Cornwall, and especially in Wales, it was almost entirely by their efforts that the Gospel was preached to the greater portion of the population. It would be impossible to acknowledge in adequate terms the obligations which society owes to the different Nonconformist denominations for their exertions in the cause of religion during the first twenty years of the present century. Unaided in the slightest degree by State funds, receiving obstruction rather than assistance from the Government of the country, they preached the Gospel to the masses, and found their labours abundantly blessed. Yet they endured much social persecution from the State Church and her partisans. In every town and hamlet in the kingdom, Dissenters who have been faithful to the tenets of their religious persuasion have the same history to relate of social exclusion, of withdrawal of custom, of insult and pecuniary injury inflicted upon their forefathers and predecessors in the "good old" days of "Church and King." The Dissenting clergy were mocked in the light literature of the day. In stage-plays and farces they were the objects of incessant scurrility. Is it wonderful that soreness and a sense of wrong should have been handed down from Dissenting fathers to Dissenting sons? The poor were utterly neglected by those whose duty it was to instruct them, and the Nonconformists laboured to christianize the heathenism of our great towns and country districts. What was more natural than that they should hold a State Church to be incompatible with the interests of religion, and that this opinion should be handed down as among the most cherished traditions of Dissent?

During the first quarter of the present century the Test and Corporation Acts, now fortunately almost forgotten, were not only law, but were defended by the ultra-Church party as one of the bulwarks of the State. On looking over some of the

provisions of these Acts, one is now perfectly astonished at their despotism. The Test Act provided that "every person who shall take any office, civil or military, or shall receive any salary, pay, fee, or wages, by reason of any patent of his Majesty, shall, within three months after their appointment to the said office, receive the Sacrament of the Lord's Supper, after the manner of the Church of England." Any person convicted of offending against this Act was disabled from ever after suing in any court; from becoming guardian or executor; from profiting by any legacy or deed of gift, and from bearing any office in England and Wales, and was to forfeit £500. Non-commissioned officers in the army and navy, petty constables, and some other small officials were mercifully exempted from the provisions of the said Act. A writer in the *Edinburgh Review* (Vol. XIX., page 149, Nov., 1811) thus sums up the absurdities of the Test and Corporation Acts:—

"All excisemen, custom-house officers, tide-waiters, and all those who hold offices of inheritance. The Postmaster-General, the Lord Chancellor, the proprietors of mail coaches, all retailers of perfumery and vendors of quack medicines being persons holding places of trust under his Majesty, or those deriving authority from him, must, according to the provisions of these acts, appear at the altar before they can enter on their respective functions. All those who had licenses to sell ale were formerly compelled to receive the sacrament according to the Church of England, as Mr. Locke, in his second letter on 'Toleration,' p. 300, informs us. How is it possible to execute such laws as these?"

And they were not executed, although in spite of the incessant efforts of the Liberal party for their abolition, they remained on the Statute Book, apparently for the purpose of insulting, annoying, and irritating the Nonconformists. It was justly remarked at the time, by a member of the House of Commons, when speaking on the subject of the Test and Corporation Acts, "They contain an admirable recipe for converting all those who cannot agree with the doctrines of the Church into the furious and implacable enemies of its existence. Luckily, they are too foolish to be acted upon." The more moderate and more learned Nonconformists treated these laws with contempt, whilst others, enraged at the insolence and injustice of the Test and Corporation Acts, exerted themselves the more energetically to push the doctrines of Dissent, and disseminate opinions antagonistic to the existence of a Church Establishment.

We have by no means exhausted the subjects of inquiry proper to a Church Commission in England, but we have succeeded, we trust, in giving a general picture of the existing state and future prospects of the Established Church in her more important and populous dioceses. Next week, another, and we trust a more graphic pen will describe the Irish Church, the various religious bodies with which it enters into competition, and the effect of their mutual relations upon the peace and prosperity of the country. As the general result of an English inquiry, we will briefly conclude by remarking that, while the Established Church ought to humble herself in sack-cloth and ashes for the sloth, and indifference, and greed of the past generations of her bishops and clergy, every friend of religion and humanity will wish her "God speed!" in the vigorous and energetic provision she is making in not a few dioceses for the full performance of her missionary and pastoral duties among the masses of our vast and increasing population.

FINE ARTS.

SIR CHARLES EASTLAKE, P.R.A.

THE Academy have suffered a severe loss in the death of their President. Sir Charles Lock Eastlake was acknowledged generally to be one of the ablest men of his day in everything that concerned the fine arts, although as a painter he had never shone with the light of a genius. His eminent position had been attained by his refined taste, high literary and artistic culture, and well-balanced judgment. In art his feeling was finer than his power to execute, and in this respect he resembled so many men whose names have a certain celebrity, although their works are few and comparatively insignificant: such as Vasari among the Italians, and Opie, Fuseli, Lawrence, and Cockerell, the architect of our Academy. As a youth he had shown some ability in drawing, and on this account he was sent up from his native place, Plymouth, to the Academy in London, where he was entered as student at seventeen, after having passed his school days at the old Charterhouse. Here, no doubt, was sown the good seed, which continued through his life to bear fruit in the sound judgment, the refinement, and literary culture, which gave the influence he held amongst his fellow-academicians, and the statesmen and publicists into whose hands of late

years the direction of so many matters has fallen in connection with the fine arts in this country. His first works, if exhibited in the present day, would excite a smile at their simple picturesqueness. They were pictures of wounded Italian brigands attended by their pretty wives, and similar subjects, some of the engravings from which are still to be seen in the shop windows occasionally. We should mention, however, that amongst the young artist's very first works was a sketch of Napoleon, taken as he saw him pacing the quarter-deck of the *Bellerophon* in Plymouth Sound, a prisoner on his way to St. Helena. These were the results of his studies in Italy from 1817 to 1823, in which year he sent home from Rome three views—"The Bridge and Castle of St. Angelo," "The Coliseum," and "St. Peter's." This was the kind of work he pursued for some years, and we find him in 1827 elected an associate, exhibiting in the following year a more important work—"Pilgrims Arriving in Sight of Rome." Still remaining at Rome, he was elected academician three years afterwards, and then returned to England to try his art upon subjects of a higher aim. His best works were painted during the next ten years, from 1830 to 1840; these will be remembered by the engravings as "Christ Weeping over Jerusalem," "Christ Blessing Little Children," "Hagar and Ishmael," and "The Escape of Francisco di Carrara," which, however, was in the style of his earlier works, and painted before he devoted himself to sacred subjects.

There was nothing in Sir Charles Eastlake's Italian subjects to place them above the rank of ordinary good, commonplace pictures. It is remarkable that this should be so, and that the grand works of the old masters of Italy and the Antiques of the Vatican should have so little influenced the mind of a student whose education would, one would think, have so well fitted him to be impressed by the more elevated style. But it must be remembered that those were days when the exhibitions were filled with silly simpering prettinesses of every kind, and "high art" was represented by the extravagant flights of Fuseli, Westall, Hilton, Haydon, Howard, Martin, and others, and the young painter had small chance of being noticed unless he chose to be extravagant or eccentric. So, perhaps, Eastlake preferred the simply picturesque essays which he made, and which certainly served his purpose; for they gained him his associateship. The sacred subjects which he painted afterwards were all characterized by extreme carefulness and high finish, the expression being of that sweet and devotional order that belongs to the later Italian painters who are styled "the eclectics"—Domenichino, the Caracci, Lanfranco, Baroccio, &c. There was, however, a certain inclination to be more in accordance with a strictly naturalistic study, especially in the picture "Christ Blessing Little Children"; but as this feeling was limited by the desire to be guided by the same principles of colour and composition that the old masters followed, it never enabled him to strike out for himself with any confidence in his own powers of study and his ability to treat grand subjects in the natural manner. Eastlake's acquired view of sacred art was thus veiled by the shadow of the great masters, and his original gifts did not prompt him to venture upon such lofty naturalness as he saw Herbert dealing with in his later works. About this time, too (1840), there was a "Holy Family," by Delaroche, exhibited at the Academy, which must have shown him that modern study might be employed to give some higher charm of originality and expression to subjects thought to be exhausted by the old masters. If our memory serves us rightly, the "Hagar and Ishmael" was in the same exhibition; at any rate the comparison of the works of the two painters was not to be avoided by the critic. However, it was at this period of the career of the late Sir Charles Eastlake that he was appointed secretary to the Royal Commission of Fine Arts (1841), then in full work over the rebuilding of the Houses of Parliament, under the presidency of Prince Albert. This office was given to him by Sir Robert Peel, who was then one of the directors of the National Gallery, and soon afterwards (1843), made Mr. Eastlake the keeper; and, subsequently, in 1855, the chief director. His official duties were now amply sufficient to prevent that entire devotion to painting, without which no greatness is ever achieved. He left off painting and pursued a path which was more congenial to his office, in cultivating the literature of the fine arts. Indeed, it will frankly be admitted by the late President's best friends that it was here his best services to art and the country were rendered. His notes to the handbooks of painting, by Kugler, which were translated by his accomplished wife, are most valuable, and supply much in amplification, correction, and explanation, which is indispensable to the right understanding of the subject, as well as the history of art. His "Contributions to the Literature of the Fine Arts," and "Materials for a History of Oil Painting," are works which, though fragmentary, are of such great utility and merit that we can only regret the author had not lived to complete a comprehensive work on art, of which these would form the corner-stones. It was in August, 1850, that the presidency of the Academy became vacant by the death of Sir Martin Archer Shee, and in the November following, the Academy elected Mr. Eastlake their President; and, in accordance with the precedents of the Royal Academy, the honour of knighthood was conferred by the Queen. Sir Charles was also a Knight of the Legion of Honour, and his reputation was recognised by both the Universities, Oxford conferring the degree of D.C.L., and Cambridge that of LL.D.

As President of the Academy, Sir Charles Lock Eastlake had not to contend with the cabals that disturbed that institution during the time of its early career, when their first President, Sir Joshua Reynolds, had to bear with the factious squabbles of the engravers, with Sir Robert Strange at their head, and

the "high art" party, with the unlucky Barry as chief advocate. But the fifteen years of office of the late Sir Charles Eastlake have certainly been hitherto the most eventful in the life of the Academy. During the whole time the President held the difficult position of being the chief officer of the National Gallery that was moving heaven and earth to turn the Academy out of its house, while Parliament was perpetually holding commissions upon the constitution of the Academy, and enforcing the demand of all the artists to enlarge it, and to make it equal to the advanced condition of the times. Such a situation as this was one of the most harassing nature, and with the weight of other responsibilities connected with purchase of new pictures, and the difficulties of finding room for the national pictures without positively ejecting the Academy and upsetting their annual exhibition, no doubt contributed to the sacrifice of health which Sir Charles suffered of late years, and led to his retiring to the quiet abodes of art in Italy, where he ended his days at Pisa, that famous spot where the greatest man of the revival, Niccolo Pisano, worked and died. We are as yet uninformed of the late President's views as to the reform of the Academy, but he probably saw that any longer delay in carrying out the proposed admission of a large number of associates could hardly be sustained. It must also have been a subject of some concern how to provide for the accommodation of the Academy, since the Government had decided to continue the National Gallery in its present site, and had completed the purchase of the adjoining ground. In all this we can see that to a man who had reached his two summers past the threescore and ten, the prospect was not an inviting one. That peace which it is now his happiness to enjoy must be a lot infinitely more enviable.

At a moment when more than ever the Academy stands in need of a cool head and a strong arm, the choice of a successor equal to the occasion, and with all that constant urbanity and general accomplishment that the office in its important public relations requires, cannot but be a matter of great interest to all who wish well to the Academy, as well as to the promotion and welfare of the fine arts. That the last may not be sacrificed to the first is, we feel sure, the universal desire. That the President has a position of very great influence cannot be doubted, since we know that most matters in the economy of the Academy come before the President and council to be decided, and the council is composed of eight members only out of the forty academicians, the President, of course, having the casting vote, and probably the power to vote as member of council. Therefore we can readily see that the opinions of the President must have the most effective bearing upon the conduct of the affairs of the Royal Academy.

Above all things, distinction in art would seem to be the title for the presidency; whether in the study of art, or the actual works of the painter or sculptor, may be a question; for a man may be very learned, and yet a very feeble executant. The name of Sir Edwin Landseer is very naturally mentioned for the office; but there are at least two other highly-distinguished names to which no more well-merited honour could be offered—those of John Rogers Herbert and Daniel Maclise, painters who, in their noble frescoes of the House of Parliament, have done more than any men of their day to elevate the position of painting in this country. The name of John Gibson, the sculptor, is another not to be forgotten as one great in his art and eminently respected by the "lay element"; but, unfortunately, it is one not associated very closely with the affairs of the Academy, in consequence of his long residence in Rome.

MUSIC.

NEW PUBLICATIONS.

"The Parish Tune-book," compiled by G. F. Chambers, the harmonies revised by R. Redhead (Metzler & Co., Great Marlborough-street) is a collection of some two hundred psalm and hymn tunes (in a compact and cheap form), the melodies of which are generally given in their original simplicity, without the modern interpolated appoggiaturas which have so generally crept in, to the vitiation of modern psalmody. The harmonies (in four parts) are musician-like, and in the plain diatonic style befitting church-music.

"The School Singing-book," by F. Weber (Simpkin, Marshall, & Co.), is a useful and cheap little hand-book, containing a series of elementary scales and exercises, followed by thirty-three part-songs,—altogether well suited for its intended purpose of school-teaching.

"The Canticles," adapted to the ancient psalm-chants, by R. Redhead (Metzler & Co.), is the work of a musician who appears to have given much attention to the subject of chanting, and the book will be found serviceable to organists and others who have the superintendence of the musical church-service, and who are not prejudiced in favour of the modern rhythmical chants to the exclusion of the older church-tones.

"Old English Carols for Christmas," set for four voices by E. F. Rimbault, LL.D. (Metzler & Co.). Dr. Rimbault, who stands alone among English musical antiquarians, has been a valuable contributor to musical history by his publication and reprints of scarce old music. His present work is a welcome and timely resuscitation of some of the quaint old ditties which were in use by our ancestors at this season. A dozen tunes are given, some at least as old as the beginning of the sixteenth century; preceded by a brief prefatory sketch of the history and use of the carol.

This little book has a permanent, as well as temporary and seasonable interest.

"The National Melodist," for the voice and piano, edited by J. C. Kieser (Edinburgh, Nimmo). This is a very mixed collection of melodies of England, Scotland, Ireland, and America, old and new—some of the latter being "original compositions." The best tunes, however, are those of older date, some of Moore's favourite melodies and various national Scotch airs being among the contents of the volume. There is no lack of variety and contrast, Irish sentimentalism and Scotch quaintness being relieved by Nigger pathos. It is difficult, however, to see why Mendelssohn's "First Violet" should have been included in a selection which does not purport to include Germany among its nationalities. The pianoforte accompaniments are simple and easy of execution, and the volume will please amateurs with a taste for well-defined and characteristic melody.

"The Scottish Melodist"—same editor and publisher as the preceding—appears to be a separate reprint of the melodies of Scotland contained in the larger work.

"The Vanquished Banner," a song of the South (Ashdown & Parry), is a vigorous setting, by Mr. Henry Smart, of words by "Omega," conveying a tribute to the brave defenders of a fallen cause. Mr. Smart has adopted the style of a funeral march, into which he has infused both dignity and pathos; giving variety by sundry changes of form in the accompaniment, which show the highly-cultivated musical artist. To those who combine with musical taste a sympathy with the struggle of the South for independence, this song will be welcome.

"The Choir and Musical Record Almanack for 1866" is a useful calendar of musical events, with a summary of proceedings connected with the art during the past year.

SCIENCE.

THE question how does tubercle (the matter deposited in the lungs during consumption) arise, has quite recently received a very extraordinary reply from M. Villemin, who has sent in a memoir on the subject to the French Academy. M. Villemin, who is assistant professor at the Hospital of Val-de-Grâce, Paris, has been engaged in a series of experiments on rabbits, upon which he inoculated portions of tubercle taken from the lungs of patients who had died of phthisis some thirty hours before. The rabbits were killed two months on an average after the inoculation, and all presented tubercles about the intestinal canal or lungs. Inoculations were also made with choleraic dejections or the matter of phlegmonous abscesses, but these had produced no visible effect one month afterwards. M. Villemin concludes that tuberculosis belongs to that class of diseases called virulent, and that is nearly allied to glanders.

The statistical and observational inquiries of M. Petrequin, of Lyons, upon the subject of etherisation, seem to prove that ether is a much more reliable and less dangerous anaesthetic than chloroform. He and most of the other surgeons of Lyons have employed ether in preference to chloroform for the last fifteen years. They allege that they have met with no fatal cases or serious accidents, while anaesthesia has been promptly and effectually produced. Its general adoption was retarded by three circumstances which do not now prevail; these were: 1. The defects and complicated character of the apparatus employed. These have now been superseded by the *etherising bag*, which is a most efficient contrivance. 2. The ether employed at first was impure, and of insufficient strength. 3. The inexpertness of the early manipulators. In the discussion which followed the reading of M. Villemin's paper, M. Velpeau observed that he had employed chloroform in many thousand cases during the last fifteen years, and without any fatal results.

Professor Agassiz has been exploring the natural history of the Amazon, and reports some extraordinary discoveries. In a letter written on the 8th of September, he states that he has found over 100 new species of fish in the Amazon, although he has examined scarcely one-third of that river.

Mr. Gerard Kreft, of the Australian Museum, Sydney, records the discovery of a number of interesting bone-cave fossils from the caverns of Tasmania. The portions of the breccia examined by him contained the following fossils:—The second molar tooth of the right half of the upper jaw of a species of *Thylacine*, and also the third molar of the same portion of the jaw, and four fragments of canine teeth, probably of the same genus; twelve molar and premolar teeth of a species of *Sarcophilus*, and portions of the upper and lower jaws and skull of the same; the right half of the lower jaw of a species of *Dasyurus*; portions of the lower jaw of a species of *Pterameles*.

M. Böckel has published a number of observations regarding ozone, which are of much interest. We give a summary of his results:—1. More ozone is produced in the spring than at any other period of the year. 2. May is richer in ozone than any other month. 3. It is least produced in October and November. 4. The month of June more or less resembles—as regards production of ozone—the months of spring; and, unlike manner September is more like the summer than autumnal months. 5. That there is less ozone in the evening than the morning, from January to June, and that it is the same from October to December inclusively. 6. That there is more ozone in the evening than in the

morning during July, August, and September. 7. Certain years, as for example, 1862 and '63, are particularly rich in ozone.

At a late meeting of the Association of Medical Officers of Health, Dr. Richardson read a very interesting paper on the propagation of epidemic poisons. Several carefully-conducted experiments have convinced him that these poisons, when deprived of their vitality, are capable—by some unexplained power—of converting substances—such as the blood—with which they come into contact into materials identical with themselves. This was very clearly shown in the case of the poison of pus—the matter of abscesses, &c. Dr. Richardson, having procured some of the pus from an animal suffering from pyæmia, extracted from this its organic principle, combined the latter with an acid, re-precipitated it, and, with the substance thus produced, he was enabled to produce pyæmia in healthy animals.

According to Dr. Joule's experiments, which have been recently published, the aurora borealis exerts a very powerful action upon the magnetic needle. The needle becomes violently agitated, and undergoes thirty-six changes of deviation in the course of a minute. The cause of the movement seems to be instantaneous in its action. When the aurora appears to the west of the magnetic north, the needle is deflected towards the east, and conversely.

A new Indian Journal to be styled *The Indian Medical Gazette* will be published in Calcutta by Messrs. Wyman & Co., on the 6th of January. It is intended to rescue from oblivion much valuable experience in the practice of medicine and surgery, and to form a bond of union between the members of the profession in the three sister presidencies. It will be conducted by Dr. D. B. Smith, of the Calcutta Medical College; and, from what we know of its machinery, we predict for it no inconsiderable success.

In an able essay on the variations of the magnetic needle, published in the Proceedings of the American Philosophical Society, Mr. Chase concludes, from the results of several years' investigations: 1. That the diurnal magnetic variations, although subject to great perturbations at different hours, give a mean corresponding to the differences of the tides due to gravitation. 2. Marked indications of an accelerative force may be discovered in the magnetic fluctuations, especially during the hours when the sun is above the horizon.

MONEY AND COMMERCE.

The directors of the Bank of England have raised the rate of discount from 6 to 7 per cent. This measure is apparently intended to check the exportation of gold to the Continent, which has lately been conducted on a rather considerable scale.

The discount establishments now allow 5 per cent. for money at call, $\frac{1}{2}$ at 7 days' notice, and 6 at 14 days' notice, showing a rise of $\frac{1}{2}$ to $\frac{1}{4}$ per cent. The joint-stock banks have also raised their terms for deposits from $\frac{1}{2}$ to 5 per cent.

Consols are now quoted $87\frac{1}{2}$ to $\frac{1}{4}$, ex div., for money, and $87\frac{1}{4}$ to $\frac{1}{4}$, for January 9.

The quotation of gold at Paris is about $\frac{1}{2}$ per mille premium, and the short exchange on London is $25\cdot12\frac{1}{2}$ per £1 sterling. On comparing these rates with the English Mint price of £3. 17s. $10\frac{1}{2}$ d. per ounce for standard gold, it appears that gold is about two-tenths per cent. dearer in Paris than in London.

The course of exchange at New York on London for bills at 60 days' sight is $109\frac{1}{2}$ to $109\frac{3}{4}$ per cent. At this rate there is no profit on the importation of gold from the United States.

Bank shares have been very quiet and at reduced rates. Imperial Ottoman receded 5s. to $3\frac{1}{2}$, 4 prem.; London Chartered of Australia, 5s. to $22\frac{1}{2}$, $23\frac{1}{2}$; Imperial Bank 10s. to 9, 10 prem.; London and Brazilian 10s. to $3\frac{1}{2}$, $4\frac{1}{2}$ prem.; and Metropolitan and Provincial 10s. to $2\frac{1}{2}$, $1\frac{1}{2}$ dis.

The shares of the financial companies remain flat. London Financial have to-day experienced a fresh fall of 12s. 6d. International Financial and General Credit were slightly lower. The closing quotations were as follows:—International Financial, $\frac{1}{2}$ to $1\frac{1}{2}$ prem.; General Credit, $2\frac{1}{2}$ to 4 prem.; London Financial, $4\frac{1}{2}$ to 5 prem.; Imperial Mercantile Credit, $2\frac{1}{2}$ to 4 prem.; Crédit Foncier and Mobilier, $3\frac{1}{2}$ to 4 prem., ex div. and new.

The foreign stock market has been dull, and a decline of $\frac{1}{2}$ per cent. has taken place in several of the speculative descriptions, including Turkish of 1865, Spanish Passive, the Committee's Certificates, Brazilian Scrip, and Mexican.

English railways show a very general decline in quotations, the principal business having been in connection with the arrangement for the settlement.

Messrs. Baring Brothers & Co. have announced the dividends due the 1st January on Mexican Three per Cent., Russian Four-and-a-Half per Cents. of 1850, Canada Sterling Debentures, Nova Scotia Six per Cent. Sterling Bonds, New Brunswick Six per Cent. Sterling Bonds, Maryland State Sterling Five per Cent. Bonds, Boston City Sterling Four-and-a-Half per Cent. Bonds, Eastern Railroad of Massachusetts Six per Cent. Bonds, and South Carolina State Sterling Five per Cent. Bonds.

During the year 1864 the real value of the exports of British produce and manufactures exported from Great Britain and Ireland to the kingdom of Italy, exclusive of the Adriatic ports of Ancona and the Romagna, amounted to £5,319,638. This sum is a decrease, as compared with the total in 1863, of £177,684, but an increase on that of 1862 of £711,536. Ten years ago the aggregate shipments to those States which now compose the Italian kingdom, did not attain a value equal to $2\frac{1}{2}$ millions sterling—an amount considerably

less than the value of a moiety of the last few years' annual transactions.

Subjoined is a statement (from Mr. Slaughter's *Weekly List* of the railway calls falling due in the month of January. The total is unusually large:—

	Amount per Share.					
	Due in Jan. 1866.	Already Date.	Paid.	Call.	Number of Shares.	Amount.
Bristol & S. Wales Union 5 per cent.						
Pref. £25	1	19		6 0 0	not known.	
Great Eastern £10 per cent. Pref....	18	4		1 10 0	136,300	204,450
Gt. Luxembourg Pref. 1	14			2 0 0	25,000	50,000
Great Northern New Ordry. Def. Stock	13	40		20 0 0	960,000	196,000
Imperial Mexican... 15	10			3 0 0	135,000	405,000
Lancashire & York-shire New £10 $4\frac{1}{2}$ per cent. Pref. ...	1	9		1 0 0	123,300	123,300
Ditto £5 Pref. 1865 1	1	1		1 0 0	60,755	60,755
London and North Western £5 per cent. Pref. Stock	15	10		90 0 0	not known.	
Midland £18 Inconvertible Pref.	15	4		2 0 0	128,609	257,218
North British New £10 Shares	2 dep.			2 0 0	161,481	322,962
North-Eastern—Darlington £25, 1860, 1861.....	1	—		2 0 0	24,800	49,600
South-Eastern New 5 per cent. Pref. Aug. 1861	11	—		3 0 0	125,500	376,500
South Yorkshire Gua. £20 issu. at $\frac{1}{2}$ prem. 1	10 $\frac{1}{2}$			5 0 0	not known.	
La Vendée	15	—		2 0 0	not known.	
Central Argentine ... 15	8 $\frac{1}{2}$			2 0 0	50,000	100,000
Manchester, Sheff., & Linc. 5 per cent. red. Pref. 1865 ... 1	—			2 0 0	100,000	200,000
Total in January						£2,245,785

Letters from Frankfort state that, apart from the large investments made there in American 5-20's, the scarcity of money is also caused by the Bank of Frankfort having lost a considerable amount of silver lately, which has gone to Finland, owing to the Finland loan recently contracted by the Messrs. Rothschild of that city.

The particulars are published of 5,009 bonds of the South Austrian, Lombardo-Venetian, and Central Italian Railway Company, which were drawn by lot at a public meeting at Vienna on the 14th instant, and will be paid off at 500f., or £20 per bond, on the 2nd January.

The Crown agents for the colonies invite tenders, to be received on the 9th of January, for £100,000 of Mauritius Government Six per Cent. Debentures, being the last instalment of the loan of £400,000 authorized by an ordinance passed by the Governor in Council on the 30th of May, 1864, and since confirmed by the Crown. The principal will be repaid, by means of a sinking fund, in thirty years from the date of issue. Five per cent. of the purchase-money must be paid into the Bank of England on the 10th of January, and the balance on the 20th of the same month.

We have to mention the decease of Mr. Hodge, senior, of the firm so well known to literary men and publishers, Messrs. Spalding & Hodge, wholesale stationers, Drury-lane. He had lived to an advanced age, and up to within a few days of his death might have been seen as usual moving about amongst his assistants and clerks in the warehouse. Mr. Hodge was well known for his benevolence, and, from our own observations, we know that many poor persons, who were accustomed to wait for him at the door with their stories of fresh trouble and difficulties which they could not surmount, will now miss a kind and sympathetic friend.

THERE is, we understand, an important movement now going on amongst booksellers, having for its object the prevention—and, if possible, the punishment—of "underselling," as it is termed by the promoters of the proposed trade alliance. A meeting has just been held at the London Coffee House, Ludgate-hill, and we may suppose that the matter has been taken up in all earnestness, as some of the largest "undersellers"—or, as the outside public would say, some of the well-known cheap booksellers—have been elected directors of the association. A document has been prepared for general circulation amongst the trade, and very soon we may expect to hear of some attempt at selling books at a uniform rate. The financial condition of many retail booksellers, in consequence of the "underselling" practices, has, it is alleged, become so deplorable that several of the larger publishers are no longer able to rely with any certainty upon their payments, and have therefore determined upon joining the movement now in course of organization. Whether this attempt at uniting the trade as one vast society, after the manner of those old commercial guilds about which we read in Herbert's "Twelve Great Livery Companies," and kindred works, will be successful, remains yet to be seen. We fear the barrel is too large, and composed of too many different kinds of material, to be perfectly watertight; and if there is a leakage, which in so widespread an organization is not an unlikely matter, the trade will be in precisely the same predicament as it was at the outset of the "twopenny in the shilling movement," when Lord Brougham was called in to decide,—and book buyers will all run away to that one cheap man for their supply. The discussion of the matter, however, will probably lead to some good result.

REVIEWS OF BOOKS.

THE POLISH INSURRECTION.*

MR. EDWARDS has written a very valuable work on a subject which should be one of general interest. The Polish Insurrection of 1863 was a failure; but in many respects it teaches as useful a lesson as it could have done had it proved successful. Though the efforts of the Poles were defeated, it is well worth our while to study the causes which led to the discomfiture of their plans; the Russians carried the day, but the history of the losses which their victory entailed conveys a profitable warning, especially to rulers who are inclined to approve of such measures as those by which the Emperor Nicholas fostered, while he attempted to annihilate, the discontent and resistance of a subject people. The rising of 1863 was the direct result of the tyrannical conduct of Russia towards Poland, from the time when the insurrection of 1830 was crushed to the accession of Alexander II. The effect may be distinctly traced to the cause, in this as in most other instances of a national revolt, and the story contains, for all who read it aright, a moral which is as simple as it is likely to be profitable.

In the first volume of his book, Mr. Edwards gives a full account of the various parties which existed in Poland during the first years of the reign of Alexander II, and of the attempts made by Russia to conciliate them. Of the aristocratic party, of which Count Andrew Zamoyski was the acknowledged leader, he speaks throughout in terms of the highest respect; but he utterly condemns the conduct of the extreme democrats, who absolutely refused to accept any benefits from the hand of Russia, and who drove their country into a revolt for which it was utterly unprepared, and which was almost certain to result in ruinous disaster. He does full credit to the good intentions of the small section which adhered to Wielopolski, while he points out the active share which that obstinate and self-sufficient statesman had in bringing on the storm which devastated Poland. The information he gives is, to a great extent, derived from private sources, and much of it will be as new as it is valuable to his readers. It is always difficult to decide between two contending parties; but the task becomes more than usually complicated when they possess the fertile imagination and the contempt for truth which characterize Slavonic nations. Mr. Edwards is qualified to detect the falsehoods which were so rife during the whole of the struggle, and he may therefore be accepted as a trustworthy guide by all who wish to be conducted through the maze of controversies which have arisen around the vexed Polish question.

Commencing with the period which immediately followed the death of Nicholas, Mr. Edwards shows how the idea of an effectual resistance to the power of Russia grew up in the minds of the people as soon as they found the bondage in which they had so long been kept a little relaxed. At first they were inclined to believe in the good intentions of their new sovereign, and they gave him a cordial reception on the occasion of his first visit to Warsaw. But, after the words which he addressed to the nobles who had entertained him at a magnificent ball, and were in hopes of hearing some comfortable doctrine from his lips, their opinion of the Emperor received a considerable modification. "Above all, no dreams," said his Majesty to his astonished audience: "I shall know how to restrain those who give themselves up to them; . . . what my father did was well done, and I shall maintain it. My reign will be the continuation of his." From that time began the agitation which ended in the disastrous outbreak of 1863. Its first demonstration of importance took place in 1860, when the Emperor Alexander came to Warsaw in order to meet the King of Prussia and the Emperor of Austria, whose visit was made as disagreeable to them as possible by the inhabitants of the city. Then came the collision between the troops and the people on the anniversary of the battle of Grochow, followed by the more fatal one two days afterwards, when five members of an unarmed crowd were shot dead, which was in turn succeeded by the public funeral of the victims, when every house in Warsaw was closed, the streets through which the coffins passed were hung with black, and a procession nearly three miles long followed the bodies to their resting-place in the cemetery beyond the barriers. "At this time," says Mr. Edwards, "the Poles were divided into four parties. On the extreme left of the democratic party, or party of action, were a few partisans of Mieroslawski, who proposed, as long ago as February, 1861 (almost before their chief had finished his programme), to commence the insurrection. . . . The great bulk, however, of the party of action, with such men as 'Lelewel' for their leaders, were convinced that, without arms and without organization, it would be folly to make any such attempt. On the other hand, the moderate and aristocratic party were opposed to forcible measures altogether, and . . . one member of the aristocratic party, with a small *entourage*—a man whom national adversity had hardened instead of softening, and who must be placed on the extreme right of the moderate party—would hear neither of surprises, nor of preparations for a future rising, nor of 'manifestations' against Russia, in the processional or any other form." The democratic party soon obtained the greatest influence, especially after the evening when the people assembled in crowds before Prince Gortchakoff's palace, and stayed there until at last he ordered the troops to fire upon them, and what might fairly be styled a mas-

sacre took place before his eyes. A few months afterwards, the men of action had formed committees, and had begun to collect subscriptions; and in a short time they were enabled to exercise an influence far greater than that of the moderate party.

Of the part played by that moderate party, and of "the life and death of the Agricultural Society" which it founded, a very interesting account is given by Mr. Edwards, who points out how unfairly the Russians behaved in dissolving the society and in sending its president out of the country, and how advantageous to the extreme democrats was this check given to the men who alone had a chance of counterbalancing them. He draws an excellent sketch also of Wielopolski, the leader of the small party which thought that the only way to save Poland was to make common cause with Russia. The "Iron Marquis," as he was called, was so averse to agitation, and anything like an attempt to force the Russians to make concessions to Poland, that "a caricature was published, representing Wielopolski on horseback in the attitude of Sobieski—wielding a bundle of reforms in lieu of a sabre, and trampling under foot the Turks of revolution." He it was who conceived and carried out the fatal project of the forced conscription, a measure for which there could be no excuse, and which produced the very result he wished to avoid. He desired, at any cost, to prevent the insurrection, and he was ready to go any lengths in order to do so; yet, as Mr. Edwards remarks, "all that the Marquis did was to give the intending insurgents a legitimate excuse for taking up arms, and to cause the whole country to sympathize with them."

The conscription took place, and almost immediately afterwards, while the Russians were congratulating themselves on the success of their scheme, the insurrection broke out. One of the most interesting parts of the present history is that in which Mr. Edwards describes the first meetings of the leading men of the democratic party, their secret plans and their discussions as to whether an immediate outbreak would be beneficial, at the very time when Wielopolski was planning his own violent measures. It is a strange picture that Mr. Edwards brings before our eyes, of the Viceroy and the Minister of the Interior preparing "to kidnap the Opposition," and slowly but steadily maturing their schemes in the private chambers of the palace, while, but a little way removed from them, a knot of conspirators were considering what would be the best moment for rising in rebellion against them. In a short time their plans were carried out, and the flame which Wielopolski was the means of kindling in Warsaw soon spread over the whole country, nor was it trampled out till it had done infinite mischief.

For some time the moderate party could not make up its mind to join in the insurrection. "That the Poles love their country," says Mr. Edwards, "and with no ordinary love, is not to be disputed. They are bound together by a common bond of suffering, and they would be wanting in all the most essential qualities of manliness if they did not hate the foreigners who had broken into their home, and marked their presence there by robbery, insult, and murder. The Poles, with the exception of their truly uncivilized peasantry (for they are not citizens, and have no notion of the duties of citizenship), are unanimous in detesting foreign rule; but they are not at all agreed as to the best mode of escaping its hardships. They all 'row in the same boat,' but some pull in one direction, some in another, and naturally they don't make much progress." The moderate party blamed the men of extreme opinions for having begun the contest too soon, and, if they had not been led to believe that the Western Powers would embrace the cause, they would probably have kept out of the insurrection altogether, and so have allowed it soon to die out. But at last a recommendation came from Paris that the movement should be kept up: England was supposed to be prepared to go to war in Poland's cause, and the members of the moderate party, finding that the Russian Government paid no attention to their requests or their remonstrances, agreed to a course of combined action with the extreme party. Mr. Edwards gives a full account of the negotiations which took place, and which ended in a fusion of the two factions under the dictatorship of Langiewicz, in March, 1863.

The second volume of the work consists chiefly of letters which Mr. Edwards contributed to the *Times* from the spring of 1863 to that of 1864. In those which were written at Cracow he gives an excellent description of the state of public feeling there and throughout Galicia. They contain a number of interesting anecdotes, of which the following may serve as an example. Immediately after the break up of Langiewicz's army, he says, some twenty scythemen were on the point of crossing the frontier when they were met by a small party of Cossacks. A parley took place, and it was proposed that the insurgents should pay toll, lay down their arms, and go on in peace. The idea was agreed to by the Poles, but a dispute arose as to how much they ought to pay. The representatives of Russia demanded three roubles—about nine shillings—and the fugitives declared they would rather fight than pay so large a sum. However, at last a bargain was struck. The Poles made up a purse of four florins, which their foes accepted; the scythes were laid down, the Cossacks kept their word, and the insurgents crossed the Austrian border in safety.

Mr. Edwards was himself an eye-witness of several of the fruitless attempts to invade the Russian territory which were made by the insurgents, who got up little armies in Galicia, and he speaks in high terms of "the unanimity and mutual confidence existing among and between all classes, except the very lowest," and of the almost excessive "kindness and hospitality shown to

* The Private History of a Polish Insurrection, from Official and Unofficial Sources. By H. Sutherland Edwards, late Special Correspondent of the *Times* in Poland. Two vols. London: Saunders & Otley.

all classes and conditions of men who called themselves insurgents ; but he was not favourably impressed by the great majority of the men who served under the national standard. "They were men who were evidently steeped in dishonourable poverty," he says ; "and when one of their officers afterwards told me that he had seen swarms of men like them lounging about Whitechapel, Whitechapel was calumniated." Their officers, however, he describes as persons of altogether a different nature—"noble-minded soldiers who have given dignity to the Polish movement"—and among the rank-and-file were sometimes to be found such interesting insurgents as "a young lady, so timid and so afraid of being looked upon as a wonder, that she kept herself in almost perpetual seclusion, but so brave, that on the day of battle she insisted on being placed in the first line, and greatly distinguished herself in the action."

From Galicia, Mr. Edwards went to Warsaw, and the letters he wrote while he was in that city give an interesting account of the events which followed the attempt on General Berg's life, especially the sacking of the Zamoyski Palace and the burning of the Town Hall. From Warsaw he was sent away by the general's orders, and the concluding letters describe the state of public feeling in St. Petersburg and Moscow—cities in which he spent the winter of 1863–4. From first to last, his book will be found replete with interest as well as information ; and the impartial tone of his observations, and the evident pains he has taken to do justice to both of the parties engaged in the struggle described by him, give him a right to be considered a really trustworthy chronicler.

TROLLOPE'S HISTORY OF FLORENCE.*

THE final suppression of the old Florentine Commonwealth, in 1531, by the army of Charles V. putting into execution the designs of Pope Clement VII. for the re-establishment of the Medici family in their usurped domain at Florence, is an event which marks the true close of mediæval and Italian history. From that period the Italy of the Middle Ages ceased to exist. There was an end of that vigorous, independent, and progressive sisterhood of States which, by their common language, literature, manners, and customs, were tending socially, if not politically, towards union, and forming one of the greatest of modern European nations. The same political divisions, here and there modified by the territorial or titular changes of diplomacy, which did not substantially alter the situation of the country, still remained. But they were no longer the organic institutions of a vital Italian nationality. After the conquest of Florence, we may repeat, there was no life in Italy, but such life as there is in the slumber of a paralyzed patient. The Italy which had arisen from the ruins and ashes of Imperial Rome—which had preserved the uses of civil legislation and municipal government—which had improved them by the infusion of a spirit of popular freedom—which had exerted such a vast commercial and industrial activity as to equal, in the world before Columbus, the relative commercial ascendancy of England in the world at present—this Italy, with her merchants who were as princes, her cities which were sovereigns, her pride, her wealth, her luxurious refinement, inspired by a passionate genius for artistic creation, which rivalled the marvellous productiveness of the ancient Greeks,—this Italy was smitten with a mortal shock, was stunned, and swooned away. She lay thus prostrate till the wars of Napoleon and the strange apparition of an Italian soldier leading the armies of France, and summoning the Italians to follow his conquering standard all over the Continent, revived the martial ardour of her people. Defeated and dashed down with him, she suffered another penance of forty-four years, conscious now of her misery and shame ; and, in this painful ordeal, the Italian character was so purified and tempered that the martyrs of patriotism, the men who have toiled and fought and pined and died for their native Italy since 1814, present a nobler array of heroic souls than those of any other cause since the Protestant Reformation. This we have seen, as it were, with our own eyes ; and the youngest of us has witnessed those memorable transactions by which the deliverance of the nation was wrought out, mainly through the constancy, the courage, and the wisdom, of the Italians themselves.

There is comparatively little interest for us in the history of the separate States of the peninsula during the three dull centuries of the Austrian ascendancy, of which Mr. Trollope justly says, "it is as dismally uniform a tale of deterioration and decay as any portion of the annals of mankind can offer." The petty principalities and corrupt, enfeebled oligarchies ; the Kings of Naples, the Grand Dukes of Tuscany, the Dukes of Parma, the Bourbons and Hapsburgs, who were bound by the closest ties to the service of alien Powers ; the Popes, chosen by a close prelatical corporation amenable to foreign intrigues ; the selfish patricians of Venice or Genoa, whose obsequiousness to the Courts of Madrid, Paris, and Vienna, sustained their domestic tyranny—these rulers, with the Austrian lieutenancy in the Milanese provinces, were certainly not capable of restoring the Italian nation to its proper rank in the modern world. *Non ragioniam di lor, ma guarda e passa.* They scarcely belong, indeed, to the real Italian history, which seems to have been suspended, by a death-like trance of the national spirit, for nearly three hundred years.

* A History of the Commonwealth of Florence : from the Earliest Independence of the Commune to the Fall of the Republic in 1531. By Thomas Adolphus Trollope. Vols. III. and IV. London : Chapman & Hall.

Our thoughts would rather delight to go back, far beyond that term of tedious oppression, to the prosperity of the old Florentine Commonwealth, and to the Guelphic League of the civic municipalities of Italy, which once protected the remnant of Latin civilization from the rude grasp of a barbarian feudalism, and fostered an early and exuberant growth of the fairest fruits of social and intellectual culture. But it is in the first two volumes of Mr. Trollope's work, which were published just at the time of the Dante Festival last May, that the description of Florence in the most flourishing age of her republican freedom is to be found. The concluding volumes, which have now made their appearance, fix our attention upon the unhappy spectacle of the decline and fall of the old Republic during the last hundred years of its nominal existence, from the death of Giovanni de' Medici, in 1429, to the siege and capture of the city, which was thenceforth reigned over by the Medici as Grand Dukes of Tuscany, from whom it lapsed, in 1737, to the house of Hapsburg-Lorraine.

This portion of Mr. Trollope's narrative is, indeed, chiefly occupied with the relations between the citizens of Florence and four successive generations of the Medici family, including, of course, the account of those political and military transactions in which their Government was engaged with the Popes, the Emperors, the Dukes of Milan, the Venetian Republic, and the Kings of France ; resulting, as we know, in the total destruction of the Florentine Commonwealth. It is a damning record of infamy against the whole house of Medici, who pursued with shameless and remorseless pertinacity their invariable design of betraying the liberties of their country, and erecting a despotism for themselves, by every possible means of corruption and debauchery—by fraud, by treason, and by arrogant usurpation. Such practices have, no doubt, been equally successful in other cases ; and history does not waste its censures on the criminal ambition of Cæsars or Bonapartes, but prefers to regard them as the immoral agents of a mighty revolutionary work, demanded by the needs of their time. It cannot be pleaded for the Medici that they were called by a manifest Providence to achieve the feat of enslaving Florence with a view to the employment of despotic power in order to attain some grand and beneficent object. Not one of the family—neither Cosmo, the cunning old banker, nor Lorenzo, "the magnificent," nor the two Popes, Leo and Clement, who were all men of ability, each in his peculiar way—seems ever to have felt the inspiration of any great idea, or to have dreamed of performing any splendid service for Italy and mankind. They were alike selfish, covetous, and unprincipled ; but Cosmo, by his prudent show of moderation, dissembled the purposes which his grandson Lorenzo could afford to indulge without disguise. In reference to the characters of these men, but more particularly of Lorenzo and his son Giovanni, or Leo X., the present historian somewhat indignantly rejects the falsely favourable portraiture of their accomplished English biographer, Roscoe, who seems to have been blind to their grossest acts of public and private immorality, in consideration of their taste for the fine arts and their patronage of literary scholars. Without dwelling, however, upon the instances of depravity in the life of Roscoe's favourite hero, and without discussing the real extent of his merits as a friend of learning and the arts, we may quote, after Mr. Trollope, the distinct opinion of Professor Villari, author of the "Life of Savonarola." He says that this man, Lorenzo the Magnificent, deliberately and purposely set himself to the fiendish task of demoralizing his fellow-citizens, with a view to stupify and brutalize them, that his dominion over them might be the more easily secured. "And what is most remarkable," says Villari, "is that, in so varied a course of life there cannot be cited of him any one single act or trait of virtue or of truly generous sentiment towards his subjects, towards his friends, or towards his family." The scene of his death-bed at the Villa Careggi, where Savonarola refused to grant him absolution except on condition of his undoing, so far as lay in his power, all the evil deeds of his life, is related with great dramatic force at the end of Mr. Trollope's third volume.

The most interesting portion of the fourth volume, in our judgment, is that which relates to Savonarola himself, and to the period of his dictatorship, as it may be deemed, in the democratic revolution at Florence after the flight of Pietro de' Medici upon the arrival of the French army under Charles VIII. The character of the great Puritan friar, as a true patriot, apostle, saint, and martyr, is only blemished by the inconsistency or confusion of mind, whether moral or intellectual, into which he was betrayed by his pretensions to show a miraculous evidence of his mission. Mr. Trollope, while expressing regret or grave disapprobation of some incidents of this kind, tells with admiring sympathy the pathetic story of Savonarola's persecution, imprisonment, torture, and death. To the readers of George Eliot's noble historical romance of "Romola," this portion of Mr. Trollope's work, showing the groundwork of fact on which her tale is based, will afford peculiar satisfaction ; or they may consult the narrative of Professor Villari, which was translated not long ago. In the mean time, when we hear of the Hall of Five Hundred, in the Palazzo Vecchio, which has been fitted up for the accommodation of the Italian Chamber of Deputies, we may do well to remember that it was built to the order of Savonarola, in 1495, expressly for the meetings of the Great Council. This legislative body included all the citizens of a certain middle-class standing, not represented by deputies, but assembled in person ; one-third of the whole number on the register being invited to form the Great Council for six months, and the other two-thirds succeeding in due rotation. The initiative of legislation, however, remained with the Signory,

or Committee of Magistrates, assisted by a smaller council of eighty members. Such was the republican constitution devised by the great reforming friar.

In the concluding part of this history, Mr. Trollope has avowedly reproduced some passages of his previous biographical sketches or essays, namely on Filippo Strozzi, Catherine Sforza, and "The Girlhood of Catherine de' Medici." We shall not take objection to this mode of incorporating the results of his more special studies and researches with the great and comprehensive work he has now successfully finished; but it is the less needful for present criticism to deal with this narrative of the closing scenes of the Florentine Commonwealth during the pontificates of Leo X. and of his cousin Clement VII. The whole subject is, at this stage, very melancholy and disheartening to those who have accompanied Mr. Trollope in his narrative of the earlier and happier ages of Florence. The valour and fortitude of her citizens in the ten months' siege, with the presence of Michael Angelo directing their fortifications as a military engineer, may seem to light up the final catastrophe with some bright gleams of an expiring glory. But we know, too surely, the doom which lay upon Florence and Italy in that profligate and faithless age which had burned its prophet, Savonarola, and hailed its Borgia as Pope.

THE CHARITIES OF EUROPE.*

THE field covered by these volumes is not so extensive as their title would seem to imply. Of the fifteen charitable institutions described, all but one or two are in Germany, and many are on a scale which we should call inconsiderable in England. The details of philanthropy, however, are always interesting, and any one who is in the habit of turning his attention to our own charities will find a large number of useful hints in Mr. De Liefde's book, and cannot fail to institute sundry suggestive comparisons between the Continental system and that which prevails with us. The first thing that will strike a reader accustomed to the somewhat dry manner in which we do our charity here, is the vigorous character of individual philanthropy among the Germans, and the hearty sentiment with which their work is carried on. Individual effort raises and superintends a large establishment, publishes balance-sheets and reports, appeals right and left for aid—and gets it, too. The affairs are managed by one man, who is the heart and soul of the concern, giving himself up entirely to its interests, and having no object in life beyond its success; always ready to defend its character, to look into alleged abuses, or to consider suggested improvements. That impulsive incarnation of incompetency, yclept "the committee," is made a living spirit by the reduction of its working members to *one*, that one being not the committee only, but the very establishment itself. Perhaps in countries whose Governments are more supine than ours, individual energy is more strongly called into existence and action; perhaps the genius of the Protestant part of the German race runs naturally into religious pauper establishments for educational or training purposes. There can be little doubt that the former cause—the supineness of the Government—has led to the foundation of such societies as the Brethren of the Inner Mission, and such establishments as the Deaconess House at Kaiserswerth, their object being to supply, by means of teachers and nurses trained by private charity, the crying wants of the hospitals and prisons.

The Germans are tolerably shrewd calculators, and when we see that they are inclined to go more by faith than we in our caution do, we may be pretty sure that they find it a good practical rule to work by. It may seem unbusiness-like, but it answers. Mr. Müller's establishments at Ashley Down are a notable example of what a German who knows what he is about can do in this way in a rich country like England; and, in their own smaller way, the people among whom the various asylums and refuges and educational institutions described in these volumes are placed, respond to the same call. Charity, too, with them is a more enthusiastic affair than with us. An Englishman, when seized in his study by some collector or other, gives his money with an air which says that he gives it in order to get rid of the stranger, and has little hope that it will do much good. Any one who has sacrificed his time to the ungracious work of begging for charitable objects will tell how seldom real heart is bestowed with money. But a German will give you a few kreutzers with enthusiasm; he is convinced that he is perceptibly aiding in the reformation of the world; he disposes on the spot of his whole stock in trade of heart. Whether the one means more than the other is a question about which we and they might not agree; but at any rate there is a greater buoyancy in the support given to the spontaneous establishments of their country than to the more dignified and ponderous and committee-ridden institutions of England, wherein we dress little people up in buckram, and teach them the full force of the saying, "cold as charity."

We may take Dinsburg as a typical institution among those which Mr. de Liefde brings before our notice. Pastor Fliedner, whose name ought to be known wherever the Kaiserswerth deaconesses are known, conceived the idea that the scene of Henke's and Krummacher's preaching would be a very suitable spot for the erection of a deacon-house, thoroughly evangelized as it was by a succession of earnest clergymen, and situated centrally with respect to Berg, Mark, and Cleve, the chief districts of

Rhenish Prussia. Here accordingly he established a house, and by degrees its buildings and its objects have increased. Deacons are specially trained in nursing the sick, in teaching neglected children, in ministering to the poor, in prison management, and in dealing with the inmates of reformatories. For practical instruction in these various departments, recourse is had to the institutions in the neighbourhood, except in the departments of the sick and the young, for which provision is made by a school and a hospital attached to the deacon-house. Sick people are taken in to a large extent to be practised on, and naughty little boys are caught and trained. The English poor would strongly object to being made the *corpus vile* for young hands to experiment upon; and there is something which rather shocks the English mind in the idea of a course of clinical lectures, not on the ailments of the body, but on the diseases of the soul. It savours dreadfully of drill, the marching up to the sick-bed side to hear an experienced clergyman address the sick man on his spiritual wants. Hundreds and hundreds of our own curates would be only too glad to have such an opportunity; but when one comes to think of the actual process, the machinery seems to be brought into too evident prominence. But let the author speak on this point:—

"To speak a word in season to the weary, wisely to address a hardened sinner on the brink of the grave, or to console one who trembles at the approach of the king of terrors, is an art not understood by every one. Certainly it is not a mere trade, which can be taught like joinery or masonry. If the knowledge and love of Christ be not in the heart of the nurse, however well trained he may be, little true consolation for a suffering or dying soul is to be expected from his lips. But, on the other hand, to be possessed of the great treasure of Christian consolation is one thing, and to be able to impart it to others at the proper season and in the right way is another. It cannot be denied that Job's friends, who visited him in his affliction, knew and said a great many true and beautiful things. Still, they were miserable comforters. It is to be feared that their example has since been followed by many good men, who, with ill-directed though well-intended zeal, have poured vinegar instead of oil into wounded souls. The committee of the Dinsburg establishment therefore deemed it judicious to provide the deacon with practical instruction at the sick-bed itself, as to the proper way of tendering the Gospel medicine to the souls of the patients. This important task was ultimately committed to the Rev. Mr. Bleibtreu, an experienced pastor of the church, who was appointed second inspector, and received the charge of the spiritual concerns of the establishment. He regularly visits the patients every day in the presence of the deacons, and shows them how a faithful messenger of God can speak the truth without frightening the mourning or encouraging the presumptuous."

A deacon trained in this way—careful instruction in nursing and simple surgery being added—can be bought for a shilling a day. If you are too poor to pay, he comes for nothing. If you can afford more than the shilling, you give it to the establishment. In 1862, the deacons of this department provided 1,557 days of nursing in private families, to say nothing of those who had gone forth to work in spheres independent of the place of their training, and of twenty employed in the public service, yet still continuing in the service of the establishment.

Among the conditions for admission as a deacon, there is one that seems sufficiently curious in a country which delights in its Protestantism, and is the heir to Martin Luther's practical abhorrence of celibacy. "He must be unmarried, and also unengaged. If a widower, he must be free from obligations to relatives, and be prepared to serve the Establishment during five years in an unmarried state." And among the rules of the Brethren of the Inner Mission attached to the Rauhe Haus at Horn, the same stipulation occurs: "they must be unmarried and unengaged." It must be admitted that between such celibacy as this and the enforced and permanent celibacy of the Roman communion there is a considerable difference. Those young curates whose necks cannot bend, by reason of the stiffness of their cravats, are brought in time to bow before some fair invader of their peace, and become in due course the domestic fathers of a young flock; while others take up the work they have left, not deserted, to pass away in like manner through the wedding and the wedding breakfast to another form and manner of usefulness.

Few institutions, at home or abroad, can compare in interest with the Asylum for Discharged Male Prisoners and Neglected Men, at Lintorf, though it is only on a small scale. Men are invited to come and learn to be good, and they come and do learn—learn at least to be decent and, to all outward appearance, respectable citizens. The authorities are not foolish enough to suppose that a large per-cent of spiritual conversion is achieved. On this point the superintendent has spoken, giving at the same time a concise account of the sort of men he had to manage:—

"To give you an idea of the kind of people we have to deal with, I may state that though they come hither entirely of their own accord, yet most of them come from a wrong motive. You are mistaken if you suppose that they all directed their steps to this house from a sincere desire of becoming better men. They care for a new coat and a new situation in life much more than for a new heart. Many of them, also, are sent by their families, or by the authorities, or by some society. Those of them who never were in prison, were at least captives to drunkenness, dissipation, or wantonness. Some of them are most wretched vagabonds; they can neither read nor write, and are so covered with vermin that their clothes must be torn from their bodies at once, and buried in the earth. Others, on the contrary, are persons who at one time had handsome fortunes, and received educations suited to their position in life. Of these, some have sunk to the level

* Six Months among the Charities of Europe. By John de Liefde. Two vols. London: Strahan.

of the brutes, having no other object in existence but to eat and drink like beasts; so much so that after dinner, where an opportunity was given them of eating as much as they liked, they would go to the pig-trough, to partake of a dessert of potato-skins and other refuse, merely for the pleasure of filling their bellies. Some, on the contrary, are perfect fops, with plaited shirts and ironed cuffs, with curled moustaches and pomatum beards, speaking three languages, and having command of the finest and most polite phrases, in which, however, they clothe the most vulgar, profane, and disgusting thoughts, such as decency forbids even to mention. We have persons amongst us from all classes of society—merchants, manufacturers, chemists, military officers, teachers, post and railway *employés*, custom-house officers, lawyers, operatives, day-labourers, &c."

This menagerie is exercised in field work, in handicraft trades, in anything for which its component members may appear to have some aptitude. After a sufficient probation, the insolvent in character and purse receives a certificate and is provided with a situation, and so begins the world afresh. Twelve months is the period of probation, and of the first fifty-three men who stayed the whole time (for they can walk off at any moment they choose), fourteen went back to their sins, nine gave no proof of such a change as warranted the superintendent in believing that they were restored to a moral life, ten were lost sight of, and *twenty turned out well*, i.e., "became orderly and irreproachable members of society." Such facts as these cannot but possess considerable interest, and readers will find much of the same kind in Mr. de Liefde's pair of volumes.

PROFESSOR CHURCHILL BABINGTON ON ARCHÆOLOGY.*

ARCHÆOLOGY is beginning to take that place in England which it has long held in France and Germany. The race of sound archæologists is on the increase, and that of the antiquaries, whom Walter Scott at once slew and immortalized, is fast becoming matter of tradition, unless indeed some ancient representatives still haunt a melancholy room in Somerset House. This better state of things is due to several causes; in no small part to the influence of those continental scholars who have brought the antiquities of the Greeks and Romans to the illustration of their literature; perhaps even more to the service archæology has rendered to natural science in the great contemporary question of the antiquity of man. We may venture to hope that at no distant time the value of archæology will be recognised even at our universities, and a reality be thus given to classical studies, as well as a fitting training offered for that course of travel so usual during, or immediately after, the college days. There must be some reason why German professors succeed in making students take a positive interest in classical learning, which not unseldom lasts throughout life; and we can see no radical difference in what they teach, and what is learnt at our universities, but the very important one that they are accustomed to make use of monuments for illustration, or at least live in a country where their use is fully recognised. Certainly, some little knowledge of the importance of ancient monuments would not take away from the pleasure of the many muscular pursuits of young Englishmen; but they would save the nation from the disgraceful charge of Vandalism, the proofs of which stare one in the face in the photographs of any ancient monument which is left unguarded, in the shape of the uninteresting names of Jones, Brown, and Robinson, or others elsewhere more worthily known, deeply cut in the midst of a curious sculpture, or a minute inscription, by men who would never have done the like with a manuscript, perhaps of less value, in the Bodleian or the Fitzwilliam.

The universities are not wholly without chairs founded for the purpose of promoting archæology; but it is no injustice to say that these have hitherto done little to influence the important body for whose good they exist. It was therefore with the warmest satisfaction that we heard of the Rev. Churchill Babington's appointment to the Disney Professorship of Archæology at Cambridge, feeling sure that a scholar of his extensive acquaintance with the material as well as the literary remains of antiquity would bring his favourite pursuit at once and for good into that honourable prominence which it deserves at a great seat of learning. And we have not been disappointed. Professor Babington's introductory lecture shows that he understands his position, and means to make it understood by the university, and we have little doubt that it will be afterwards remembered as the first upward step in a new direction.

Professor Babington commences with a wider interpretation of the duties of his post than had been before taken. Strictly following the letter of the document by which the professorship was founded, instead of restricting its subjects to classical antiquities, he adds mediæval archæology and the fine arts, and thus wisely protests against a limited and narrow view of his field. "Archæological remains of every kind and sort are really a part of human history; and if all parts of history deserve to be studied, as they assuredly do, being parts, though not equally important parts, of the epic unity of our race, it will follow even with mathematical precision that all monuments relating to all parts of that history must be worthy of study also." He then rapidly lays down the

general ground over which he may afterwards take the student; first tracing the outlines of what may be termed primeval archæology, which deals with the investigation of those remains found in the drift and elsewhere, which are without doubt for the most part the oldest records man has left; and afterwards speaking of the existing remains of the civilized ancient world, of the Celts, the Byzantine Empire, and the rest of mediæval Europe—a large subject, though one not equal in extent to the field he has marked out for himself, so that we hope he will in some future course take the curious questions of mediæval and modern Oriental art, descended from the old Oriental art of which he here speaks, and of the art of barbarous nations, or those of the relations of art and civilization, and the connection of the arts; and thus claim for his subject, even more than he here has done, that largeness of scope which ignorant misapprehension has denied to it. It would of course be possible to quote many interesting passages from this survey of the field of archæology selected by Professor Babington; but he has so evenly distributed his space among its different provinces that he deals rather in general views than in those details which suggest discussion. At the same time, the outline shows that the professor, to use a favourite expression of the Germans, dominates his subject, and there are many references and allusions that prove an intimate acquaintance with details, such as does not always accompany the power of generalizing. The notice of the recent discoveries of what he acutely remarks are badly-called pre-historic remains, is marked by great liberality as well as a careful acquaintance with the facts of the intricate inquiry they have occasioned. The remarks on Egyptian antiquities show that the writer is fully alive to the value of a branch of knowledge which the universities have systematically underrated, and which he can scarcely venture to mention without a kind of apology. And so with the remaining subjects; each one of which will, we hope, be treated in a separate lecture or course of lectures.

This outline is followed by some very interesting remarks on the qualifications needed by an archæologist, and the pleasure and advantage of his pursuits; the first calculated to alarm a beginner, as the second is to encourage him. It is not surprising that a Cambridge professor should lay great stress on the value of sound learning to archæologists. It is precisely the want of this that has often made archæology contemptible. At the same time, the notions of learning prevalent at our universities are rather limited; and when Professor Babington rightly administers a rebuke to a critic who is quite as fretful as learned, and instances university men who have become distinguished classical archæologists, we almost wish he could have travelled out of the subject, and spoken of some who have made European reputations in Oriental archæology. It is, however, hard to discover such examples, for it is sufficiently notorious that an English university course is rarely the first step in a career of this kind. If a Sanskrit professor is wanted, he usually is, or ought to be, sought from the world outside. Even in classical archæology, a professor who has already been trained at the universities is difficult to find. No doubt it is reasonable that the few prizes the universities offer should be, as far as possible, kept for those who have been trained in them; but it would be better that there should be nothing very invidious in the exclusion of the outer world of scholars. We hope that, without joining in any hasty or ill-advised schemes of reconstruction, such men as Professor Babington will endeavour to widen the university course, and give some opportunity to archæologists and other students of great but officially almost unrecognised branches of knowledge to gain a few prizes at the beginning of their career.

The apology for archæology (for the remarks on its advantages and pleasures are really a reply to the dislike with which not a few of the Dons view whatever they do not understand) is written with unmistakable zeal. Of the advantages we will say nothing; to deny them is to close a historical library, and turn our backs upon half the records of mankind. The pleasures are those of a hobby which is both instructive and engaging, in pursuing which we are obliged to preserve the knowledge with which we began, and constantly to add more and more. But, after all, nothing can be said which so completely sums up the pleasures of learned pursuits as those heartfelt words of Cicero which Professor Babington encourages us to quote once more:—"Haec studia adolescentiam alunt, senectutem oblectant, secundas res ornant, adversis perfunigant ac solarium præbent; delectant domi, non impudent foris, pernoctant nobiscum, peregrinantur, rusticantur." The great Roman, who, notwithstanding all the charges of egotism which those who cannot understand his feeling bring against him—to quote Niebuhr from memory—was a man of the largest sympathies, who took refuge in learning from the labours of public life and the melancholy view of national decay. In a happier age, if indeed it be so, the modern student may be encouraged by the example of such men as Cornwall Lewis and Gladstone, who have found in antiquities and learning the solace of lives passed in what mankind is accustomed to think the highest level of the many-storied house of ambition. There is a less mixed pleasure in refined and harmless pursuits than in those great political conflicts which involve a tremendous responsibility, and scarcely ever allow the statesman to achieve anything higher than a compromise. And we will not insult learning by pointing out its superiority to the feverish pleasures from which it ought to be one of the first duties of our universities to divert the great body of men of influence, whose tastes they control and form during the age of impressions. For which reason most of all, we wish Professor Babington success and many hearers of the lectures he has thus worthily inaugurated.

* An Introductory Lecture on Archæology. Delivered before the University of Cambridge by Churchill Babington, B.D., F.L.S. Cambridge: Deighton, Bell, & Co. London: Bell & Daldy.

ASTRONOMICAL GEOLOGY.*

A LITTLE knowledge is not always a dangerous thing. It is not dangerous if a man *knows* it is little. But, if he is not aware of that, and, out of crude conceptions, proceeds to construct a theory intended to uproot the settled foundations of some recognised branch of science, then a little knowledge will be very dangerous to his scientific reputation, if he have one. We fear very much that, for some such reasons as these, the author of "Astronomical Geology" will not add much to his scientific celebrity by the book in which he has given his thoughts on this recondite subject to the world. We should like, if we could, to praise the book; the attempt to throw light on so much darkness was highly laudable; but we regret that praise in this case is rendered impossible by the author himself. Mr. Browne has, in fact, formed such erroneous conceptions of some of the leading truths of astronomy that we cannot follow him as a guide when he applies them to geology. He is totally at fault in his notions of the action of the sun and moon in the tides, and of the precession of the equinoxes—truths on which he attempts to base most of his geological speculations. The foundation being so unsound, it would be pure waste of time, on our part, to attempt a close examination of the superstructure. We shall therefore confine ourselves to making good our criticism as to Mr. Browne's astronomical mistakes, prefacing our remarks with a few words explanatory of the drift of his theory.

Mr. Browne, it appears, is not satisfied with the ordinary explanation given by geologists of the elevation and subsidence of the earth's crust, and the consequent changes of sea-level which are taking place at the present day, besides others which are supposed to have produced, in times past, hills and valleys on an extensive scale. Subterranean fires, he is persuaded, could not have caused such changes; the earth's crust has not the requisite plasticity that it should so bend and adapt itself to all the forms the volcanic force is supposed to have impressed on it: these are stubborn facts, he believes, which cannot be reconciled with such a hypothesis. Rejecting all these explanations, Mr. Browne, however, finds on the sun and moon, and in the peculiarity of the rotatory motion which has been impressed on the earth's axis, causes adequate to produce the known geological phenomena. The land does not rise or fall; it is the sea that does so, changing its level from time to time according as the different parts of the earth are brought into different relative positions with regard to these bodies. The real elevation and subsidence is in the sea; that of the land is only apparent.

Such is the plan of Mr. Browne's astronomical theory of geology. Is the basis on which it rests sound? If it be, certainly some most marvellous changes are taking place on the face of this earthly habitation of ours, rapidly hastening it towards becoming a most uncomfortable place to live in. Fortunately for the human race—fortunately for Mr. Browne himself—Mr. Browne is wrong; and it now devolves on us to show that he is so—to dispel the baseless fabric of the vision in which he has been indulging. We shall begin with the precession of the equinoxes. Mr. Browne correctly enough describes precession as "a regression of the equinoctial points along the line of the ecliptic," caused by "a conical motion of the earth's axis" in space. As to the nature of this conical motion, however, he seems rather puzzled. He calls it "conical or oscillatory," which, in this case, are two very different things; and he says that the pole of the earth describes "an ellipse" round the pole of the ecliptic, which it does not, but, instead, an almost circular wavy curve, owing to the combined influence of rotation and precession. Again, after stating that the plane of the equator is thus ever changing in space, he says (page 61), "that the circle thus described [in the daily rotation of the earth] by any place ever continues to hold the same situation relatively with the surrounding heavens." Mr. Browne's descriptive geometry is rather at fault here, we suspect; for the plane of the circle described by any place on the earth in the daily motion is parallel to the plane of the equator, and, if this latter plane be perpetually changing through precession, the former cannot "hold the same situation relatively with the surrounding heavens." But this mistake is a mere trifle. We have a more dazzling astronomical gem for exhibition, which it must puzzle Sir John Herschel himself to recognise as one of the brilliants on which he has so lucidly expatiated in his Astronomy. We give it in Mr. Browne's words:—

"If, for instance, in consequence of the conical motion of the axis of the earth, there is thus described by each pole a circle whose semi-diameter is measured by an angle at the earth's centre of $23^{\circ} 28'$, it certainly follows, that when half that circle is completed, each pole must have altered its position in space to the extent of twice that measure, namely, to the extent of the diameter of that subordinate circle. The earth's axis in relation to the pole of the ecliptic, and the plane of the equator in relation to the plane of the ecliptic, must thus have undergone that degree of alteration, and hence it must have happened, that in the course of the period occupied in the performance of that half revolution of each pole of the earth (namely, in about thirteen thousand years, or revolutions of the earth in its orbit), the equatorial plane must have gradually approached the ecliptical until it coincided with it, and then have as gradually separated from it, until it had attained the same angular divergence of $23^{\circ} 28'$. The probability seems to be that, instead of describing a circle in the heavens, each pole of the earth describes an ellipse."

* Astronomical Geology. A Treatise Respecting the Causes to which the Structural and Superficial Configuration of the Earth's Crust is Attributable. By R. M. G. Browne. London: Bentley.

How anybody, unless by the most distorted geometrical vision, could be found to allege that, because the earth's axis describes a cone round the axis of the ecliptic, therefore the plane of the equator should gradually approach the ecliptic, coincide with it, and then pass on to an equal angular distance on the other side, it must baffle mathematicians to conceive. The fact is, that the equatorial plane never once coincides with the ecliptical during its whole revolution of 26,000 years, but ever revolves, steadily preserving an inclination to the ecliptic, which never varies from $23^{\circ} 28'$ by more than an exceedingly small quantity, due to mutation.

After two such terrific shocks to our astronomical sensibilities, it can be no wonder if our faith in "Astronomical Geology" is at a low ebb. The changes of sea-level, by which subsidence and elevation were to be accounted for, may now be summarily dismissed to the realms of imagination from whence they came. But the climax of misconception of astronomical truth has yet to be reached, and Mr. Browne has reached it. The tides play an important part in his theory, not in directly producing any permanent changes of sea-level, but in furnishing an inexhaustible store of mud, gravel, detritus, &c., for the creation of sedimentary formations by the abrasion and degradation of the existing submarine rocks all over the world in their collision with the waters of the ocean. The tremendous scale on which these operations are being carried on every day and hour is described by our author in the following eloquent passages of his work:—

"If sea and ocean are so suspended by the solar and lunar influence, that they do not wholly participate in, and are not wholly carried round in consequence of, the earth's daily rotation on its axis, it follows that, by means of that rotary motion, the submerged or partially submerged irregularities and projections upon the globe's surface must be perpetually making their passage under or through the superincumbent waters. The displacement of enormous volumes of water must therefore ensue, and a great commotion of the oceans in all parts of the world must be thereby occasioned."

"In consequence of the waters of the ocean being subjected to the disturbing operations described, not only must numerous surface and under currents be produced, but a prodigious quantity of material must become abraded from the surface of the submerged rocks, and transported to localities where the configuration of the ocean bed is of such a character as to afford facilities for its deposition and accumulation."

Here's a marvellous phenomenon—"Sea and ocean suspended"! And, most astounding of all—"The projections on the globe's surface perpetually making their passage under or through the superincumbent waters"! What we are to understand from Mr. Browne is, that, far away, at the bottom of the Atlantic, at the depth of two miles, where the telegraph cable is now lying, the solid earth is sliding, slipping, ay, rushing, in its motion from west to east—from under the waters—at a furious pace; and that every projecting rock is driven through the sea, with "great commotion," to its inevitable destruction. The ocean does not revolve with the solid globe, at least "not wholly"; it is "suspended by the solar and lunar influence"; it is "not carried round by the earth's daily motion." We do not clearly perceive to what extent the watery envelope of the earth is held back. Mr. Browne speaks sometimes as if he thought it was absolutely at rest, suspended under sun and moon, while the globe revolved at a rate of 1,000 miles an hour. But we think he does not mean to go so far as that. He speaks of the water as "not wholly participating" in the daily motion. It is certain, however, that it is detained, and to such an extent that the projecting rocks are driven through it with enormous force.

We shall not waste time in attempting a disproof of this fanciful notion. It is sufficient to say that it is a total misconception of the Newtonian theory of tidal action. There is no such thing as this commotion and rush of waters anywhere except in Mr. Browne's imagination. The atoms of sea-water in contact with any deep sea bottom remain quietly in that position of contact during the whole period of daily tidal action. There, all is still and peaceful as death. The only rush is at the surface near seacoasts, where the great tidal wave breaks in obedience to the law of gravity in seeking its natural level. There is no watery envelope suspended in mid-heaven, with a solid globe revolving within it. Both globe and envelope revolve together at the same pace, the sea being merely drawn out by the sun and moon into a protuberant form which, like a wave, passes over its surface as it revolves.

But the great wonder is that Mr. Browne did not, before publishing his thoughts, attempt to ascertain by observation whether this "commotion" and rush of rocks through the ocean was a fact or not. If the ocean be partially or wholly suspended, and the globe be revolving within, then on the coast of every islet in the ocean, round every cape, headland, and promontory which trends northwards or southwards, there should be a violent current perpetually running from east to west. As the rocks rush through the water eastward, to a person standing on the land the water should seem to rush to the west. Has Mr. Browne observed this phenomenon anywhere? If he had, he would have found that the Pacific is by no means a pacific ocean. Let us suppose him transported in bodily presence to one of the Bermudas, and standing on some southern projection of land. A current—the whole Atlantic Ocean, in fact—should be rushing off to America. What should happen when it reached that continent, which stands like a breakwater in its way? Why, the sea should simply jump over it, and then the United States and Canada would be no more. Further still, ships and steam would be utterly useless inventions.

All one would have to do, desiring to go to America, would be to sit quietly in some cockle-shell boat off the coast of Connemara ; and, behold, America would soon come over to him, rushing through the waters, while Ireland rushes away ! The mountain would at last have come to Mahomet. But, alas ! what destruction there would be when the Atlantic cockle-shell and all would be lost upon the American shore in one gigantic crash and watery commotion ! Lastly, the solid globe rushing unceasingly through this suspended envelope, the end would be that the rotatory motion of the earth would gradually diminish, and day and night would soon be no more. We think we may now take leave of Mr. Browne's book. His theory destroys itself.

EUGÉNIE DE GUÉRIN.*

WE have known a crushing calamity impress the outward character of a man. We have seen a sudden change of fortune not only darken the heart and countenance with the gloom of despair, but roughen the tone and stiffen the manner of those who had seen happier and brighter days. Such men bear about them the visible symbols of their sufferings. In more senses than one, can they adopt the language of the Roman poet :—

"Tempora mutantur, nos et mutamur in illis."

We regret to say the journal of this pious and gifted authoress has met a similar fate at the hands of her translator. Her clear and beautiful style is not reflected, and her happiest thoughts are too often eclipsed in the English version now before us. What was elegant, neat, and touching in French, has become too often awkward, stiff, and even nonsensical in English. Though some of the finest passages are really well rendered, they appear to bear unmistakable traces of another and weaker hand, and we are constrained to say that this is, without exception, the worst translation in any language we have ever read. The fact is the more to be regretted because the original work deserves a good translation. In 460 pages we find a hundred mistranslations and maltranslations. In the same sentence we very often have "thy" and "your," "thou" and "you," where the singular number only is implied by the context. This, however, is very venial when compared with other vagaries of the translator, such as the following, for example :—"I looked at her chairs, her furniture all deranged;" "A knock makes itself heard;" "Defection is a passion that consumes many lives;" "This page is thee;" "To-day my whole soul turns from the sky to a tomb, for on it, sixteen years ago, my mother died at midnight," &c. With reference to the last quotation, we should observe that the translator tells us, in two other passages, close to this, that the good lady "died in her bed"—a much more appropriate place, we take it, than "a tomb." Such are a few out of many faults which lead us to regret that such a translator as this has thus dared (to use his own words) "to write and pour out mere turbidity." The duty of a translator is to transfer from one language to another neither more nor less than he finds in the original ; and to do this efficiently he should understand, not only the language from which he translates, but that also into which he translates. He should regard himself as dealing with an equation, and take care that the symbols on the one side are exactly equivalent to the symbols on the other side. If, in addition to this perfect accuracy, which must be the solid foundation of all good translation, the very style and manner of the author is embodied and represented, the more valuable and truthful does the translation become. M. G. S. Trebutien, the translator of our authoress, has evidently mistaken his vocation. Whatever he may know of the tongue of France, he has everywhere throughout this volume given us the strongest evidence, under his own hand and seal, that he is deplorably ignorant of the idioms, and even the grammatical structure, of our language. He has robbed this interesting lady of her national and native robes, which fitted her so well, and in which she looked so charming and so fascinating ; and has introduced her to England in garments of coarser texture, inferior workmanship, and outlandish fashion. Mdlle. de Guérin should have met with a happier fate on her introduction to English readers. She was worthy of better auspices. If we carefully analyze her character from her own thoughts, feelings, and the little incidents of her daily life, as set down here before us, we must come to think well of her. She was a consistent and devoted daughter of the Church of Rome, with nothing of the bigotry and bitter sectarian spirit that sometimes inflames the passions of Roman Catholics. We doubt whether the teaching of any Church could have infused the virus of intolerance and uncharitableness into a bosom so gentle and loving by nature.

Throughout the whole volume not a single word of bitterness or unkindness escapes her, even in circumstances and trials of the most irritating character. Her eyes ever rest upon the silver lining of the darkest cloud. Passionately fond of the beauty and grandeur of Nature, her eye sees in it only the beauty and majesty of God ; the magic of the moonlight and the glory of the sun are the delight of her heart, "that loves everything that comes down from Heaven." In the fair landscape of Christmas snow she hears the music of another world, and sees the angels chanting the news of the Redeemer's birth to the shepherds of Bethlehem. The strength and objects of her attachment are at times singular. She

not only "loves all who love God, and fears not those who fear Him," but becomes indissolubly attached to her home, its rooms, and its furniture, and cannot bear even for a day to be absent from "the dear old family clock, which has struck all the years of her life." We are bound to admire her unvarying attachment to her home, to her household duties, her religion, her aged father, the sick, the poor, and the children of the village, and especially to that long-absent, dearly-beloved brother Maurice, for whom this journal was evidently written. Yet we are bound to confess that her strong point becomes a very weakness, when carried to the extent described by her own language. She is indifferent to all "externals," to all and everything beyond this magic circle of her village and her home ; "such things are not worth mentioning, unless they echo within, like the knocker on the door." Her passionate regard for pets, dogs, fowls, and birds, occasionally borders on the extreme. Such attachments, however, are pardonable, compared with the extravagance in which she forgets her God in her confessor, nay, even regards him as a god. We will quote her own words on the sad subject of confession :—

"Now, this heavenly friend I have in M. Bories : hence the tidings of his departure profoundly afflict me. I am sad with a sadness which makes the soul weep. I should not say this elsewhere : it would be taken ill, and, perhaps, would not be understood. The world does not know what a confessor is to one : the man who is the friend of the soul, its most intimate confidant, its physician, its master, its light ; he who binds us and loosens, who gives us peace, who opens the gates of heaven ; to whom we speak upon our knees, calling him, as we do God, our Father ; nay, faith makes him in very deed God and Father to us. When I am at his feet, I see in him only Jesus listening to the Magdalen, and forgiving her much because she has loved much. Confession is but the expansion of repentance into love."

We have in these pages the outpourings of a soul which drank deep at the inspiring fountains of Bossuet, Fénelon, Pascal, and St. Augustine, and we listen to her sad and soothing strains, coming from and appealing to our common redeemed humanity, as "we would listen to the song of the nightingale." Every page of this journal testifies the deep devotion of her tender and passionate soul to religion and poetry, and the aim of her life is thus marked out by her own adopted words :—

*"They say that life is hard to bear,
My God, it is not so to me;
Two angels, Poetry and Prayer,
Like sister's love, like mother's care,
Cradle and keep it pure for thee."*

She ever felt a "mysterious attraction between heaven and herself," and "that God wanted her," and "she wanted God." Her religion was no mere profession ; it was rich in flower and fruit, and was a blessing to all around her : it was no sounding sentiment, but a deep, absorbing passion, filling her whole soul and directing the actions and energies of her life to the glory of God and the good of man, in humility and faith in the merits and mediation of her Saviour. It is pleasant to hear such language as this from a devout and accomplished Roman Catholic of the nineteenth century :—"I could never understand the security of those who have nothing to depend upon in appearing before God except good conduct and human relations, as though all our duties were included within the narrow circle of this world. To be a good father, good son, good citizen, good brother, does not suffice to make us enter heaven. God requires other merits than these sweet heart-virtues from one whom He designs to crown with a glorious eternity."

THE MAGAZINES.

Macmillan commences a new novel by the Hon. Mrs. Norton, called "Old Sir Douglas," a Scotch story, though the scene of some of the early chapters is at Naples. "Peace on Earth" is an article by Mr. Thomas Hughes, the new member for Lambeth, and the author of "Tom Brown," in which he gives an account of the sacrifices made by the Northern people during the recent civil war in America, and highly eulogizes their conduct, both while the struggle was proceeding, and since its termination. In "Recent Novel-writing" we have a severe, but perfectly just, onslaught on the superficial views of life, and the downright bad writing and ignorance, to be found in the common herd of circulating-library novels. "Mrs. Cameron's Photographs" gives some account of the very successful results achieved by an amateur lady photographer, well known in the higher literary as well as fashionable circles. "Nature and Prayer," by the Rev. J. Llewellyn Davies, is a thoughtful article on a very grave subject. Mr. Davies, it appears, has been led to the writing of this essay by having encountered, even amongst persons not avowedly free-thinkers, a large amount of opposition to the late prayer for the removal of the cattle plague. As a clergyman, moreover, he is not unaware that, amongst many men of intellect, prayer generally is objected to as an attempt to interfere with the laws of the universe, which science every day more and more tends to show us are fixed and unalterable. To the reverend writer, however, it seems that the legitimate and unavoidable consequence of this doctrine is mere fatalism, and that, if prayer is to be accounted irrational, so also must hopes, motives, desires, even acts undertaken to promote a special end. He therefore distinguishes between the fixity of the laws of nature, which he concedes, and the absolute necessity of a given course of events, which he denies. The article is very ably and candidly written, and exhibits great liberality of thought ; but whether it is successful in meeting all the difficulties of the case, is, we think,

* Journal of Eugénie de Guérin. Edited by G. S. Trebutien. London : Simpkin, Marshall, & Co.

somewhat doubtful. The Rev. Harry Jones contributes a paper on "Working Men: some of their Ways and their Wants"—a paper written by one who has considerable personal knowledge of working men, who perceives in them many admirable qualities, and who apparently knows how to bear himself towards them with sympathy and interest, but without that ostentatious patronage which is so justly offensive. Professor Thorold Rogers's essay on "The Social and Local Distribution of Wealth in England during the First Half of the Fourteenth Century" is full of curious antiquarian details; and in Lord Hobart's article on "Parliamentary Reform" we have an expression of views similar to those of Mr. Hare, the writer being in favour of the representation of minorities, and of a more equitable apportionment of members to constituencies, as well as an extension of the suffrage.

The opening pages of the *Cornhill* possess a melancholy interest. They contain one chapter—the last ever written, and almost the last it was necessary to write—of the late Mrs. Gaskell's beautiful story, "Wives and Daughters." It is followed by a "Note by the Editor," in which the probable termination is shadowed forth, and an appropriate tribute is paid to the intellectual excellence and moral worth of the lamented lady now removed from us. "Thoughts in Italy about Christmas" is an article appropriate to the season, and well done, which articles appropriate to the season are not always. "American Humour" is an amusing commentary on some recent developments of that eccentric spirit. "Recollections of Waterloo by a Surviving Veteran" is interesting, as all such reminiscences must necessarily be; but perhaps the most note-worthy thing in the number is a reprint (for such it avowedly is) of Mr. Thackeray's "Second Funeral of Napoleon," written at the time from Paris, and issued by Mr. Hugh Cunningham, one of the publishers of five-and-twenty years ago, whose office was in St. Martin's Place. The little volume—which also contained "The Chronicle of the Drum," previously refused by all "the leading Magazines"—was a failure; whereupon Mr. Thackeray wrote to the gentleman who had the management of the publication here, and who has now sent the original MS. to the *Cornhill* for republication:—"So your poor Titmarsh has made another fiasco. How are we to take this great stupid public by the ears? Never mind; I think I have something which will surprise them yet." He was alluding, it is supposed, to "Vanity Fair," which he had even then begun. To reprint, in an original Magazine, matter that has already been before the public, is unquestionably rather a bold step; but the present generation knows little of these letters from Paris, and many readers will be glad to make acquaintance with their mingled humour and thought. The other articles are "An Australian's Impressions of England," and "The Ancient Fenians and Fenian Literature," which contains some specimens of Ancient Celtic romance.

The *Churchman's Family Magazine* is to some extent a Christmas Number; that is to say, it contains an article and some poems on Christmas associations. Papers of a more general character, however, are not wanting. The Rev. Dr. Meyrick Goulburn's discourse on "Dogmatic Theology," read by the author at a recent meeting of clergy and laity at St. James's Vestry, Piccadilly, leads off the number: it concludes with a statement of great boldness, which some will be inclined to dispute; viz., that "the fundamental truths of religion—its dogmas—are the oldest and best-established truths in existence." The Rev. F. H. Scrivener, M.A., has an interesting paper "On the Principal Manuscripts of the Greek New Testament;" the Rev. Mr. Archer Gurney discourses on "Good Manners;" a couple of stories relieve the heavier matter; the debates of "Our Clerical Club" are continued; and somebody writes a Life of Richard Hooker, which is little more than a compilation, to accompany a very indifferent portrait of the old divine.

London Society presents a very fair New Year's number. It is full of stories, sketches, and poems relating to the festivities and sentiment of that peculiarly interesting season when we seem, as it were, to cut a deep notch in the passing time, and to bethink us of many things. Mr. Mark Lemon gives us the first of a series of chapters on "London Streets," full of antiquarian gossip about old localities, old buildings, and old customs. It does not, indeed, contain anything with which we were not already familiar; but it is very pleasant reading, notwithstanding, and in these days of perpetual and wholesale change, when what remained of old London is rapidly disappearing, such records are peculiarly acceptable. The illustrations, too, are interesting; but one would like to know the authority for the representation of "The Canterbury Pilgrims and the Tabard Inn, Southwark." Mr. Lemon, by the way, seems to be unaware that the old tavern is doomed to destruction in about a year and a half from the present time. He thinks it will only be preserved "to the next generation." The substance of these papers, if we mistake not, was delivered in the form of a lecture by the author, three or four years ago.

The *Month*, without losing sight of its Roman Catholic purpose, is becoming less sectarian and contracted in its choice of subjects, and is therefore more readable by those who do not follow the Romish faith. The first article in the present number is an interesting account of the existing state of Bethlehem, which is described as "the gayest and the brightest" town of Syria. Ibrahim Pasha, it seems, turned every Mohammedan out of the city, and the population being purely Christian, "beautiful women, with unveiled and uncovered faces," are to be seen in the streets. This is followed by an article on "The Greek Tragedians," which we see is to be continued. Some very curious particulars concerning the popular literature current in France are contained in the paper on "Book-hawking." "The Legend of Old Misery" is a rendering into English of one of the quaint mediæval stories which are still found floating about the Continent. In "Le Pays de Gavot," we have a pleasing picture of a beautiful district of Savoy. The "Personal Recollections of an Old Oxonian" are continued, and the reminiscences of Balliol under Dr. Jenkyns, forming the present instalment, will be found very entertaining by college men. "Cardinal Pole and the Anglican Ordinal" we will pass over, as being controversial. "Greece in the Providential Order of the World" is an article on Mr. Gladstone's recent address at Edinburgh

on the same subject; and the essay on "The Poems of Adelaide Anne Procter" contains a touching account of the last illness and death of that gifted lady.

The most interesting article in the *British Army and Navy Review* (which, with its change of publisher, has very sensibly abandoned the affectation of old type) is the opening one, containing some account of the life of the now notorious Governor Eyre, by Mr. Hamilton Hume. The writer is loud in his denunciations of the "Exeter-hall rabble" who, he asserts, have hounded on a weak Government to subject Mr. Eyre to the indignity of an inquiry as to his conduct on the occasion of the recent outbreak in Jamaica. He quotes from writers in the organs of the said "rabble" some expressions which are certainly in the very worst possible taste; but it does not appear to us that his own style is much better. When he talks of those who demand inquiry not allowing Mr. Eyre to be heard in his own defence, he forgets that as yet all the statements we have had from Jamaica are from the Governor's own side, and partly from the Governor himself; and when he asserts that the Exeter-hall meeting ought to have been "suppressed," he shows his ignorance of the whole tendency of English institutions. The biographical facts of the article, however, are interesting, and so is the accompanying portrait of Mr. Eyre—an old-fashioned looking gentleman, with an exceedingly weak face, if the representation may be depended on. Among the other articles which will interest naval and military men must be mentioned "The Health of the Navy," "United States Courts-Martial," "A Word about the Lash," "The Navy in 1865," "Sea Worthies of England," &c.

The *Victoria Magazine*, like the *Month*, contains a brief tribute to the late Miss Procter, based on the new edition of her "Legends and Lyrics"; but it consists of little more than a reproduction of Mr. Dickens's beautifully-written memoir, and a few quotations from the deceased lady's writings. The number has several other articles specially interesting to women.

Temple Bar commences a new novel by the author of "Miss Forrester," called "Archie Lovell." An anonymous writer discusses the very difficult question, "Is a System of Morals Possible?" Mr. Sala describes Algiers in his "Streets of the World." Mr. O'Connor Morris, late Postmaster-General of Jamaica, furnishes a paper on that island, very much to the purpose at the present time; and various other essays and stories complete the number. In the *St. James's Magazine*, there is also the second of a series of papers on Jamaica, written before the late outbreak.

The *Edinburgh University Magazine* is the title of a new sixpenny Miscellany, the first number of which has just reached us from the Scotch metropolis. We should think it is written by youthful amateurs. The opening address, however, is not more silly than opening addresses are apt to be. The articles are poor enough, and the illustrations are astounding for their badness.

We have also received the *Sixpenny Magazine*, the *Mayfair Miscellany*, and the *Day of Rest*. The other Magazines not yet received we must notice next week.

SHORT NOTICES.

Analysis of the History of Germany: with Brief Extracts from Standard Authorities. Continued down to the Present Time. By Dawson W. Turner, D.C.L., &c. (Longmans & Co.)—It is amazing the amount of information Dr. Turner has contrived to pack together in the small handbook of less than two hundred pages now before us. The history of the German Empire is a history of nearly two thousand years—two thousand of the most important years in the progress of the world, including a vast number of grave and memorable events, gathering about the Imperial throne of Germany as round a centre, and thence influencing, more or less, the whole of Europe. From the numerous authorities who have written on this great theme, Dr. Turner has collected the leading facts, and, by a system of lucid arrangement, has brought them out in a very striking and effective manner. He has broken up his text into various divisions, and, by employing different types for the more prominent facts and dates, has made the book, to a great extent, its own index. Of course, this would be a drawback from a work aiming at literary elegance; but the present volume pretends to be nothing more than a book of reference, and its convenience in this respect is greatly increased by the mode of disposing the matter at which we have glanced. A good deal of the text being in small type—that having been used wherever quotations are made from other writers—a large amount of knowledge is conveyed to the reader while he appears to be looking over little more than a chronological table; and even opinions are not wanting, for the author seems to be a good Liberal in politics. He brings his record down to the infamous Gastein Convention of last August; and he is not above quoting newspapers as his authorities. The book contains a "Sketch of the German Confederation," by Dr. F. Weinmann, of the University of Berlin, and an article on the derivation of the word *Deutsch* by Professor Max Müller. Dr. Turner deserves the thanks of many for a most useful compendium.

The Naughty Girl of the Family. By Mrs. Henry Mackarness, Author of "A Trap to Catch a Sunbeam." (Routledge & Sons.)—Though not exactly a story for children, this may, we suppose, be considered a book for young persons. It begins in the nursery, and it ends with a bridal breakfast; so that it unites the two grand epochs of youthfulness, and contains matter interesting to various stages of early life. The feeling is quiet and domestic, with a prevailing tone of cheerfulness and good humour. The career of various young people for whom we are soon made to feel a regard is followed through the usual vicissitudes of existence, and a very agreeable, unpretending little book is the result. Mrs. Mackarness knows how to sketch her characters in an easy, natural way, and to set them talking as people in real life commonly do; and her present production will doubtless find favour with the numerous circle of readers she possesses. Some rather feeble illustrations by Mr. F. W. Lawson accompany the text.

Almeira's Castle; or, My Early Life in India and in England. By Henrietta Lushington, Author of "Hacco the Dwarf," "The Happy Home," &c. (Griffith & Farran.)—Mrs. Lushington has here given us an autobiographical story, containing many sketches of Anglo-Indian life, and of celebrated places in our Eastern Empire. How far the reminiscences are real, and how far fictitious, we do not know; but there is every appearance of a certain amount of actual experience in the scenes depicted. The authoress has a very graphic pen, and brings before our eyes with singular vividness the localities and modes of life she aims at describing. We breathe Asiatic air, and feel Asiatic sunshine, in reading her pages; and her youthful readers (for such she more particularly addresses) should thank her for painting so striking a picture of that distant land which is closely bound up with our own history, and to which the events of eight or nine years ago have lent a painful interest.

Stories told to a Child. By the Author of "Studies for Stories." (Strahan.)—There is a great deal of ability and power in the way these stories are told. Some of them are a little too grave and sad in their tone; but the writing is extremely clever, and the occasional exhibition of character very life-like. The author has also considerable command over the picturesque; and, altogether, these tales are likely to be popular with children of a thoughtful disposition. The woodcuts which accompany them are of varying merit; but the picture illustrating the story of "The One-eyed Servant" is quaint and tricksy enough as a piece of fantasy.

Ellen Montgomery's Bookshelf. By the Authors of "The Wide, Wide World."—*The Two Schoolgirls, and Other Tales.* By the Same. (Routledge & Sons.)—It will be sufficient if we simply announce the publication of these stories. The style of Miss Wetherell and her sister is so well known that it needs no description from us. Those who admire that style will find plenty to like in both books; those who were not captivated by "The Wide, Wide World," are not very likely to be charmed by "Ellen Montgomery's Bookshelf," or the other tales. The volumes being designed for young readers are adorned with violently-coloured pictures.

We have also received *Speeches and Addresses delivered at the Election of 1865, by the Right Hon. W. E. Gladstone, M.P., &c.* (Murray);—*A Plea for the Extension of the Ministerial Office: a Letter to the Right Hon. and Right Rev. the Lord Bishop of London,* by William Baird, M.A. (Rivingtons);—*The Lord's Day, Substance of a Speech delivered at a Meeting of the Presbytery of Glasgow, on Thursday, the 16th of November, 1865,* by Norman Macleod, D.D. (Maclehose, Glasgow);—and Part I., No. 3, of the *Sessional Papers 1865-6* of the Royal Institute of British Architects.

LITERARY GOSSIP.

GUSTAVE DORE'S Bible is out of print—all the copies of the first edition having been sold by the publisher, M. Mame. Another edition will be at once proceeded with; but it is understood that this cannot be completed in less than four or five months, as the bringing-up of the wood engravings, the hot-pressing of the paper, and the arranging of the borders, will occupy some time.

There are many persons in this great city, and, we suppose, there are many tastes and many kinds of enjoyment; but we confess that we were quite unprepared for a "fresh amusement" in the shape of "Jamaica, a New Entertainment, &c.," which we see placarded on the walls of our northern suburbs.

Mr. J. Bertrand Payne, F.R.G.S., complains to us of the way in which his name was mentioned in our last week's "Literary Gossip," in connection with the establishment of an authors' Volunteer corps, and the publication of a volume by the members of that body. The facts as regards himself were incorrectly stated, and he should have been described as a partner in the firm of Moxon & Co., instead of the managing director.

Memorials to Richard Cobden are beginning to appear in the London streets. Within the past few days, a large board has appeared in the Hampstead-road, near Mornington-crescent, stating that the officers of St. Pancras parish have given up the space as a site for a stone architectural column as a memorial of the late Mr. Cobden.

Mr. Councillor Winship has presented to the municipal corporation of Hull a marble statue of Andrew Marvel, to be placed in the new Town Hall.

Some toy-manufacturers in New York have hit upon what they term "Santa Claus, an ingenious toy for the South." This playful piece of ingenuity, which, although fun to some persons, may be suggestive of quite a different feeling to others, represents a negro puppet in old hat, ragged coat, and plantation-shoes, dancing joyously on a small stand. It is described as "Patent automaton negro dancer, imitating motions of living negroes, and affording infinite amusement. Male dancer, one and a half and two dollars; female dancer, two dollars; group, male and female, four dollars." As a speculation in the South, we should think this jumping negro would meet with but small support.

The death of Professor Michel Angelo Migliazini, keeper of the ancient monuments in the Royal Galleries of Florence, is announced. The professor was 86 years of age at the time of his decease, and his labours in archaeology and numismatics have made his name familiar to most antiquaries throughout Europe.

An artist has recently adopted a new method of retaliation against an unkind critic. Mr. Ernest Griset, the clever draughtsman of animals and doll figures, was somewhat slightly spoken of in a notice in the *Athenaeum* a fortnight since. The artist conceived himself aggrieved, and forthwith produced a sketch of his supposed reviewer engaged in a very dyspeptic mood upon a criticism of his new book. A cat, in attempting an affectionate pur, is savagely kicked, and the picture is further heightened with other pleasantries. This sketch has been placed in the shop-window near Leicester-square

where the artist first made his *début*, with the objectionable criticism beneath, and the notices from the *Times*, the *Saturday Review*, and other journals, arranged around in triumph. Crowds of people, we are told, block up the pavement to behold this new style of appeal against an art criticism.

The great rage with American book-buyers at the present moment is *large paper* copies. For many years in this country—Dibdin assisted the passion—there has been a strong taste with collectors for fine and large paper copies of rare books, or reprints of those which are of an uncommon or very interesting character, such as the reprints in the Roxburghe, the Philobiblion, and other private printing clubs; but in America the passion has extended itself to works of a useful character, as scientific treatises and dictionaries. One of the last announcements of books of this kind is that of Messrs. G. & C. Merriam, American publishers, who inform their subscribers that they will issue, during the autumn, "a fine edition, on large paper, of the recent edition of Webster's Dictionary, to be sold to subscribers only. It is to be printed on fine-sized and calendered paper from Grant, Warren, & Co.'s Cumberland Mills; the size of the untrimmed page, 10 by 15 inches, and it will be in the best style of the Riverside Press. The number to be sold in this country is limited to two hundred and fifty copies, with the right reserved to the publishers to supply not exceeding twenty-five or thirty copies abroad. Subscriptions are limited to one, or, at most, two copies to an individual."

From America we learn that a coloured man named Duncanson, who gained some notoriety as an artist, in Cincinnati, being rather coldly treated there, determined to depart for Scotland. He was, we are informed, received there with great favour, and his paintings found a ready sale. The American journalists proceed to say that he has been invited to visit London by "the Duchess of Sutherland and the Duchess of Essex" [sic, but the countess is probably meant], who will be his patrons. He has also, we are assured, received a letter from the Poet Laureate inviting him to visit him at his home in the Isle of Wight.

The death of a Russian authoress of some note, Madame Andelew, has been announced in the Continental papers. This lady was the well-known writer of works relating to political economy and Slavonic literature, some of which have been translated into English and French. It is said that her youth was passed in Siberia with her father, and that she married there, and lived for many years at Kiackhta.

A new history of the County of Sussex is announced. Mr. Mark Antony Lower, schoolmaster, of Lewes, and a diligent antiquary, is the author of the work, which is to be published by subscription. Mr. Lower, as corresponding secretary to the Sussex Archaeological Society, has had many opportunities for gathering together the necessary particulars for his work.

The "Memorials of Chichester" is the title of a new book which will interest Sussex antiquaries. The Rev. Mackenzie Walcott, Precentor of Chichester Cathedral, is the author.

A romantic story has recently been published in America—the "Love Life" of Dr. Kane, the well-known Arctic traveller. It seems that he was secretly married to a Miss Margaret Fox; but, the social position of the lady being inferior to that of his own family, the marriage was not publicly recognised. At his death, Dr. Kane left money in trust for the support of his wife; but his relations have withheld it from her, and brought her character into question. This "Love Life" seems to have been published for the purpose, in part, of vindicating her character.

Messrs. BUTTERWORTH, her Majesty's law publishers, have in the press:—Davis's "County Courts Equitable Jurisdiction, with the Act of 1865, the New Rules and Forms, Notes, &c.;" "A Treatise on the Law of Wreck and Salvage," by James O'Dowd, Esq., of Gray's Inn, Barrister-at-Law, and Assistant-Solicitor for the Merchant Shipping Department of the Customs; "A Collection of Mortgage Precedents and Forms of Decrees," intended as a companion volume to the "General Law of Mortgage," by W. R. Fisher, Esq., of Lincoln's Inn, Barrister-at-Law; "An Abridgment of Roman Law," chiefly taken from Dr. Warnkenig's "Institutiones Juris Romani Privati," with Notes, by James Stephen, LL.D., of the Middle Temple, Barrister-at-Law, and late Professor of English Law at King's College, London; "A Treatise on the Law of Criminal Procedure," by James E. Davis, Esq., Barrister-at-Law, and James Hemp, Esq., Clerk to the Court of Criminal Appeal; "The Practice of the Court for Divorce and Matrimonial Causes," to which will be added the "Practice of the Court of Probate in Contentious Business only," by Thomas Hutchinson Tristam, D.C.L., Advocate in Doctors' Commons and of the Inner Temple; Francillon's "Lectures on English Law," third series; and "A Selection of Equity Maxims," Classified and Illustrated by Joseph Napier Higgins, Esq., of Lincoln's Inn, Barrister-at-Law.

Messrs. CHURCHILL & Co. are preparing to issue:—"The Cattle Plague, or Contagious Typhus in Horned Cattle: its History, Pathology, Diagnosis, and Treatment," by H. Bourguignon, M.D.; "Lectures on Mental Diseases," by W. H. O. Sankey; and "The Year-Book of Pharmacy: a Practical and Analytical Summary of Researches in Practical Pharmacy, Materia Medica, and Chemistry, during the year 1863," edited by Charles H. Wood, F.C.S., and Charles Sharp.

Messrs. WHITTAKER announce:—"Modern Songs and Ballads of Lancashire," compiled and edited by John Harland, F.S.A., which will contain extracts from the writings of nearly forty Lancashire poets.

Messrs. T. & T. CLARK will issue during the present season:—"Tithes and Offerings: a Treatise on the Principles, Practice, and Benefits of Devoting Portions of our Substance to the Service of God," by C. W. Boase; "Library of the Ante-Nicene Fathers," to be completed in about sixteen volumes; Foreign Theological Library, of which the following volumes are in preparation: Keil and Delitzsch on Job; Delitzsch on Samuel; Schmid's New Testament Theology; Delitzsch on Psychology; Martensen's Christian Dogmatics; Harless's Christian Ethics; and Delitzsch on the Epistles to the Hebrews.

Messrs. W. HUNT & Co. have issued their list, which includes:—“New Testament Miscellanies, or the Kingdom and Coming of Christ, as taught by Himself and His Apostles,” by the Hon. and Right Rev. Samuel Waldegrave, D.D.; “Ourselves, a Portrait of what we are and what we may be, Sketched from the History of the Children of Israel,” by Brownlow North, Esq.; “Day by Day, or Counsels for Christmas in the Incidents of Daily Life,” by George Everhard; “Songs in Suffering, or the Voice of Trust and Praise in Sickness and in Sorrow, being Hymns for the Season of Affliction,” by the Rev. W. O. Parton, B.A.; “Readings for Visitors to Work-houses and Hospitals, intended chiefly for the Sick and Aged,” by Louisa Twining; “Sacred Odes for the Christian’s Comfort and Edification,” by the Rev. E. Massie, M.A.; “The Religion of Redemption, a contribution to the Preliminaries of Christian Apology,” by W. Monsell, B.A., late Pastor of the Free Church of Neufchatel, Switzerland; “Baptism: its Institution, its Rights, and its Privileges,” by the Rev. J. A. Titcomb; and “Genesis and its Authorship: two Dissertations, 1. On the Import of the Introductory Chapters of the Book of Genesis; 2. On the Use of the Names of God in the Book of Genesis, and on the Unity of its Authorship,” by the Rev. J. Quary, M.A., Rector of Middleton, Cork, Prebendary of Cloyne.

Messrs. BOOSEY & Co., of Holles-street, will publish during the season:—A complete edition of Meyerbeer’s “Africaine,” with English words; a new edition of the “Old Songs of Ireland,” with the original words, in 1 vol.; two new numbers of Boosey’s “Musical Cabinet,” containing selections of Scotch Songs, and Moore’s “Irish Melodies;” and two new songs, by Dolores.

Messrs. HURST & BLACKETT announce for appearance in January, “A Noble Life,” by the author of “John Halifax,” in 2 vols.; the third and fourth volumes of the Hon. Grantley Berkeley’s “Life and Recollections,” completing the work; “The Life and Letters of Lady Arabella Stuart,” including numerous original and unpublished documents, by Elizabeth Cooper, in 2 vols., with portrait; and “Falkner Lyle,” a new novel, by Mr. Mark Lemon.

“La Vie et les Mœurs des Animaux,” by Louis Figuier, is the title of a new illustrated volume, which has just appeared at HACHETTE’S.

The Librairie Internationale announces “Lettres sur l’Angleterre,” by Louis Blanc.

LIST OF NEW PUBLICATIONS FOR THE WEEK.

- Adcock’s Engineer’s Pocket Book, 1866. 12mo., 6s.
Aristotle’s Nicomachean Ethics, translated by Rev. D. P. Chase. New edit. Cr. 8vo., 6s.
Barnes (Rev. A.), Essays on Science and Theology. Cr. 8vo., 3s. 6d.
Barry (Rev. A.), Sermons at Cheltenham. Cr. 8vo., 8s. 6d.
Beaten Tracks, by Author of “Voyage en Zigzag.” 8vo., 16s.
Berry (Miss), Journals and Correspondence. 2nd edit. 2 vols. 8vo., £2. 2s.
Bickersteth (E.), Woman’s Service on the Lord’s Day. New edit. Fcap., 3s. 6d.
Boy’s Holiday Book. New edit. Sq., 4s. 6d.
Braithwaite’s Retrospect of Medicine. Vol. LII. 12mo., 6s.
Bright (Rev. W.), Hymns and Poems. Fcap., 4s. 6d.
Britton: The French Text, with translations by F. M. Nichols. 2 vols. Royal 8vo., £1. 16s.
Builders’ and Contractors’ Price Book, 1866. 12mo., 4s.
Buckland (F.), Curiosities of Natural History. 3rd series. 2 vols. Cr. 8vo., 21s.
Bushnell (H.), The Vicarious Sacrifice of Christ. Cr. 8vo., 7s. 6d.
Buxton (C.), Ideas of the Day in Policy. 8vo., 6s.
Byron’s Prisoner of Chillon, illuminated by W. & G. Audsley. Royal 4to. 21s.
Can She Keep a Secret? edited by Rev. J. E. Clarke. 18mo., 1s.
Carpenter (J. E.), Penny Readings. Vol. V. Fcap., 1s.
Carleton (W.), Traits and Stories of the Irish Peasantry. 6th edit. 2 vols. 8vo., 10s. 6d.
Chambers’s Journal. Vol. II. New series. Royal 8vo., 9s.
(W.), About Railways. Fcap., 1s.
Charlesworth (W. L.), England’s Yeomen. New edit. Fcap., 5s.
Common Sense, by Mrs. C. J. Newby. 3 vols. Cr. 8vo., 21s. 11s. 6d.
Cooke (M. C.) on Reptiles. Fcap., 4s. plain, 6s. coloured.
Cornelius O’Dowd upon Men, Women, and Things. 3rd Series. Cr. 8vo., 10s. 6d.
Coulson (W.), on Varicosele. Cr. 8vo., 2s. 6d.
Cundall (J.), Every-Day Book of Natural History. Fcap., 5s.
Dante’s Divine Comedy, translated by J. Dayman. 8vo., 21s.
Dunbar (R. N.), Beauties of Tropical Scenery: Poems. New edit. Cr. 8vo., 6s.
Engineers’, Architects’, and Contractors’ Pocket-Book, 1866. 12mo., 6s.
Gould (S. B.), Book of Were-Wolves. Cr. 8vo., 7s. 6d.
Guthrie (Dr. T.), The Angel’s Song. 32mo., 1s. 6d.
Harbord (Rev. J. B.), Short Sermons for Hospitals and Sick Seamen. Fcap., 4s. 6d.
Harris (G. C.), Lessons from St. Peter’s Life. Fcap., 2s. 6d.
Henderson (H.), Bible Teachings. New edit. 8vo., 2s. 6d.
Homiliat (The). 3rd Series. Vol. VI. Cr. 8vo., 5s. 6d.
Howat (H. T.), Sabbath Hours. Fcap., 3s. 6d.
Hudson (R.), Land Valuer’s Assistant. New edit. 32mo., 4s.
Kennion (Rev. W.), Precious Oilument. Fcap., 2s. 6d.
Knight (J. C.), The Law, the Prophets, and the Psalms. Fcap., 2s. 6d.
Laxton’s Builder’s Price Book, 1866, 12mo., 4s.
Lever (C.), Rowland Cashel, illustrated. New edit. 2 vols. Cr. 8vo., 12s.
Little by Little: Lessons in Music. 2nd edit. Oblong 8vo., 3s. 6d.
Litton (F.), Life or Death. 8vo., 7s. 6d.
Lomas (Rev. T.), The Model Prayer. Fcap., 3s. 6d.
Lott (E.), The English Governess in Egypt. 2 vols. Cr. 8vo., 21s.
Lorimer (J.), Constitutionalism of the Future. Cr. 8vo., 3s. 6d.
Macaulay (Lord), Speeches. People’s edit. 12mo., 3s. 6d.
Macleod (A.), The Judgment Books. Cr. 8vo., 4s. 6d.
Marriott (Rev. W. B.), Eireniaka. Cr. 8vo., 4s. 6d.
Marryat (Capt.), The Pirate and the Three Cutters. New edit. Cr. 8vo., 7s. 6d.
Martin (F.), The Poet’s Hour. Fcap., 3s. 6d.
Meadow (C. F.), Spanish Grammar. New edit. 18mo., 1s. 6d.
Milly’s Hero, by Author of “Grandmother’s Money.” 3 vols. Cr. 8vo., £1. 11s. 6d.
Moens (W. J. C.), English Travellers and Italian Brigands. 2 vols. Cr. 8vo., 21s.
Morton (Mrs. J.), Clarkson Gray, and other Poems. Cr. 8vo., 7s. 6d.
Neville (J.), Hydraulic Tables. 2nd edit. 8vo., 16s.
Once a Week. Vol. XIII. Royal 8vo., 8s. 6d.
Organized Christianity. Cr. 8vo., 1s.
Peat’s Farmer’s Diary, 1866. 4to., 2s. 6d.
Piercy (J.), Love for China: Memorials of Mary Gunson. 18mo., 1s. 6d.
Pulpit (The). Vol. LXXXVI. 8vo., 7s. 6d.
Railway Library.—George Julian, by H. Cockton. Fcap., 2s.
Reade (G. H.), Chronicles of the Bible in England. Cr. 8vo., 2s. 6d.
Richardson (C.), Memorials of. Cr. 8vo., 5s.
Routledge’s Nursery Book. Sm. 4to., 5s.
S. Ephraemi Lyri Opera Selecta, edited by J. J. Overbeck. 8vo., 21s.
Sergeant (Rev. E. W.), Sermons. Fcap., 2s. 6d.
Solicitor’s Pocket Diary. 2s. 6d., tuck.
Timbs (John), Club Life of London. 2 vols. Cr. 8vo., 21s.
Trollope (A.), The Belton Estate. 3 vols. Cr. 8vo., £1. 11s. 6d.
Trousseau (A.), Lectures on Clinical Medicine. Part I. 8vo., 4s.
Viney (J.), Christian Fruitfulness. Cr. 8vo., 3s. 6d.
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THE LONDON REVIEW

POLITICS, SOCIETY, LITERATURE, ART, & SCIENCE.

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SUPPLEMENT TO THE LONDON REVIEW.

No. 287.—VOL. XI.]

SATURDAY, DECEMBER 30, 1865.

[GRATIS.]

THE RELIGIOUS YEAR.

THE events which mark the religious year now drawing to its close will best come under review if we first ascertain the progress made by the Church of England, and then, by the light thus obtained, trace that of other Churches. As the National Establishment, that Church is the visible symbol of Christianity in this land, and the onward strides made by it may fairly be considered, by Englishmen at least, the index of the progress of religion itself. From its position and the number and influence of its members, its action commands the largest share of public attention. Every event or measure calculated to enlarge or impair its usefulness, is an object of national interest, and is discussed, whether in Parliament, in Convocation, or in congresses, with a publicity which gives its deliberations a marked prominence over the more quiet and unobtrusive proceedings of Dissenting denominations. But, apart from these considerations, the advance made by the Church of England this year in liberty of thought and of action alone, through the passing of a single Act of Parliament, is one of the most remarkable events of the age, the fruits of which are already being manifested in other churches of the kingdom. The great controversies, moreover, which have agitated the religious world during the last five years, have grown up and been carried on within its communion, and, whatever be the opinions that may be formed of their usefulness, they are at least proofs of the vigour and earnestness of its inner life. Differing as it does from Dissenting denominations more in ritual and discipline than in fundamental doctrine, the post of honour, in defending the common faith against the attacks of Infidelity and Rationalism, has, by tacit consent as well as natural fitness, fallen to its lot. The victory of the Church of England is their victory; the glory may belong to it, but the fruits are the common property of all.

One striking circumstance which the most casual observer must have noticed as marking at least the latter half of the year, is the total cessation of religious controversy that has taken place. Whether it be that the controversialist's occupation is gone, buried in the larger charity which flows from larger liberty of thought, or that men's minds are wearied by endless disputations, few were prepared for the perfect ecclesiastical calm that has settled down on the bosom of the Church. Theological strife and recrimination seem in shame to have fled from public gaze to hide themselves in obscurity; and the deliberations of the clergy, as exemplified in the Norwich Congress, have taken a turn both charitable and practical, and most assuring as regards the future of religion.

The first event of the year which claims our attention is the appearance of that singular document, the Papal Encyclical, which, like a meteor, for a short time astonished a whole world, and as quickly vanished away in brilliant and harmless impotence. The new year opened to find the English public in a state of amazement, but yet infinitely amused, at the thunderbolt which the Pope had just launched against modern society, science, and civilization. The document seems by a natural fitness to have fallen on the season of the Christmas pantomimes, and helped with them in no small degree to promote the general recreation. Its first publication in this country properly belongs to the last three days of 1864; but the impression it made on the public mind, and the comments and explanations it called forth in the press, extended largely into the new year. Of a step so false, an act so palpably opposed to the best interests of the Papacy, no rational or consistent explanation could be imagined but that it was the offspring either of impotent rage or of the infatuation that precedes a fall. The griefs of the Papacy, its crushed doctrines, its impossible claims, were all summed up in a catalogue of eighty heresies selected for special denunciation, which could serve no possible use, but to expose the vast gulf that separates Ultramontane Rome from modern thought. Absolute power of the secular arm to extirpate heresy, separate criminal and civil jurisdiction for ecclesiastical offences, unlimited control over education, and a right to dictate both scientific truth and the civil laws by which nations

should be governed, were claimed in a tone of such mixed whine and arrogance, that one might well suppose the Pope was the most injured of mortals in having them refused him. So unfavourable was the impression made by this Allocution, and so far beyond what its promoters anticipated, that apologists were forced to come forward, and palliate by explanations the insult offered to society. The translation in which the document had been first given by Reuter to the English public, was charged with inaccuracies of rendering. First of all in the field appeared Sir George Bowyer, the trusty champion of the Papacy, who attempted a diversion in favour of the Encyclical, by alleging that the 18th Article of the Church of England taught an exclusive doctrine identical in principle with one of the Papal utterances against which the greatest outcry had been raised by the English press. All these efforts, however, were impotent to alter the opinion that had been formed. Reuter's translation, after all, was found substantially to reflect the Pope's meaning; and Sir George Bowyer's attempt to fasten denial of salvation to those outside her pale on the Church of England, ended in utter failure, exhibiting his own ignorance of the meaning and history of the Article appealed to. The Encyclical vanished into oblivion, to make room for events of more stirring importance, the consequences of which, in their influence on religion, it is not yet possible clearly to foresee.

One of these events, fraught with the gravest consequences to the Colonial Churches, was the Judgment of the Judicial Committee of the Privy Council, delivered by Lord Westbury on the 20th of March, in the case of Bishop Colenso *versus* the Bishop of Capetown. That case had stood over for judgment from the preceding year, after able and most elaborate statements by counsel on either side of the views of the rival litigants. The decision, as had been expected, was unfavourable to Dr. Gray, who was, moreover, mulcted in costs; and the trial and deposition of Dr. Colenso by the self-constituted South African Synod was pronounced to be of no force in law. The part of the judgment, however, which hardly had been expected, and took people rather by surprise, but yet, in a degree, gave satisfaction, was that which declared not only that Dr. Gray had no coercive jurisdiction as Metropolitan, but that there legally existed no such thing at all as a South African Metropolitan, no such thing as a bishopric or diocese of Capetown; and particularly that Dr. Colenso was not Bishop of Natal, no such thing existing as a bishopric or diocese of Natal. The episcopal combatants were found in their struggle to have both fallen to the ground—or rather, Dr. Colenso had, by his appeal to the Queen, like the woodman, cut down the bough on which both Dr. Gray and he had stood. They were, indeed, bishops in virtue of the act of Episcopal consecration, but bishops without sees, without power and without clergy.

The ground on which this decision rested was the invalidity of the royal letters patent by which these bishoprics were supposed to have been created. It was ruled that, though the Queen can, *ex mero motu*, create a bishoprick in a Crown Colony, or one having no local legislature, she cannot do so in one which has such a legislature, without a special act being first passed by it authorizing her to issue letters patent for the purpose. Representative institutions had been granted to Natal in 1847, and to Capetown in 1850; and, consequently, the letters patent of Drs. Gray and Colenso, which were issued in 1853 without the necessary authorization, were mere waste paper, null and void for any legal purpose. On the same principle was the question of jurisdiction decided. If the Queen cannot create a bishopric, she cannot invest that bishopric with coercive jurisdiction. It is a settled constitutional principle that, although the Crown can establish a court to administer the existing common law, it cannot create one to administer any other law. Therefore, the Synodal Court which deposed Dr. Colenso was a legal nullity of no more force than a child's play at judges, lawyers, and an accused. Nor had the oath of canonical obedience to Dr. Gray as Metropolitan, which Dr. Colenso had taken, conferred on the former any coercive jurisdiction, for that oath was binding only in such matters as could legally be required of the latter. The result was a victory to Dr. Colenso, by which he pulled down his adversary from his high estate, but which to himself was worse than barren by the extinction of his own bishopric, and the risk of the loss of his episcopal salary in the suit now

pending in the Court of Chancery. It is a curious circumstance, perhaps providential, that the very objects aimed at by Dr. Gray, the deposition of Dr. Colenso and the deprivation of his salary, have in the end been brought about, although in a way never contemplated, through the blundering of the law officers of the Crown who advised her Majesty to issue such illegal letters. On the whole, as regards the two bishops personally, perhaps the result may be considered as not unsatisfactory; both have been well punished, the one for his extreme opinions on Scripture, the other for his ambitious graspings at ecclesiastical power. The sympathizers with either are very few indeed.

But, although a very general feeling of thankfulness prevails that Dr. Colenso has been reduced to the impotent condition of being a bishop without a see, the consequences of the judgment as regards the Colonial Churches are embarrassing enough. In all colonies whose bishops have been created by royal letters patent only, after the establishment of their local legislatures, the Church of England has no legal existence, or is reduced to the condition of a mere voluntary association. Its bishops have sees purely nominal, exactly as the Roman Catholic bishops have in England and Ireland, and the bishops of the Episcopal Church in Scotland. It is doubtful if the name of Church of England can be properly applied to such associations. Being self-governed, free of the control of the Crown, there is no security that they will retain the doctrine and discipline of that Church, or that in course of time they may not split up into many denominations. In South Africa it is probable that Drs. Gray and Cotterill will continue to be accepted by the churchmen of Capetown and Grahamstown as bishops of those nominal dioceses; but a schism seems inevitable in Natal. Dr. Colenso has returned to that colony, recruited by the £3,000 which his friends have subscribed to compensate him for the present loss of his salary; but it is not likely that he will be allowed to resume his episcopal duties unmolested. We learn by the latest intelligence from Capetown, that Dr. Gray has written to the Dean of St. Paul's, D'Urban, reiterating his determination to excommunicate Dr. Colenso, should he do so; and it is probable he will be true to his word. The proposal also to have a new bishop appointed and consecrated by Dr. Gray, has found much favour among the Natal clergy, although the laity are in a state of much perplexity and hesitation as to the expediency of such a step, being most unwilling to break their connection with the Church of England, or to do anything disrespectful to the supremacy of the Queen. Strong feeling on this point was manifested at a meeting, held last summer in the Cathedral of Moritzburg, of lay delegates who had been summoned by the clergy to consider the appointment of a new bishop. The laity of D'Urban would not even entertain the idea, and refused to send a delegate. The representatives of the other parishes, however, did assemble, but only to re-affirm their unwillingness to separate from the Church of England; and the only result in which the meeting ended, was to pass some resolutions requesting the Bishop of Capetown to give his own advice, or to seek advice from the Archbishop of Canterbury, how a new bishop might be appointed without impugning the Royal Supremacy. It is a critical time for the Church in that colony. Much forbearance and moderation on both sides will be needed. Dr. Colenso has already announced that he does not seek to coerce the clergy of Natal, that his intention is that they should have the same freedom of thought that he claims for himself. If a schism be inevitable, it is clear that a large majority of the laity, with almost all the clergy, will follow Dr. Gray and the bishop appointed by him, while but a small knot only of admirers will gather round Dr. Colenso, forming, so to speak, a diminutive Episcopal Church, acknowledging him as its chief. An address, signed by 130 persons of various shades of opinion, is awaiting his arrival; and it is not unlikely that this small flock, with the great unwashed of the Zulus, will be about the extent of his spiritual realm. It is sad to contemplate the impression that will be made on the heathen mind by such a state of things—two episcopal sects, each claiming union with the Church of England, preaching in words the gospel of peace, but in deeds the wisdom, not from above, of hatred, emulation, and strife.

The effects of this judgment, as regards the other Colonial Churches, may be briefly summed up. As the bishoprics in India have been created by Acts of Parliament, and their salaries are paid, partly at least, out of the Indian Exchequer, they have a real jurisdiction, and are in legal union with the Home Church, and under the Crown. There is a difficulty, however, as to the future, which is curiously illustrated by the notice given this year by Mr. H. Seymour, in the House of Commons, on the withdrawal of the Lahore Bishopric Bill, that he would next year take the sense of the House on the policy of extending the English Church in India at the expense of other denominations. It is clear that henceforth the Colonial Churches must become absolutely self-supporting as to their further extension. In Jamaica, Antigua, Barbadoes, and Guiana, where the bishoprics have been recognized by Acts of Parliament or of the local Legislatures, and in the Crown Colonies of Sierra Leone, St. Helena, and the Mauritius, as well as at Gibraltar, there is episcopal jurisdiction and Royal Supremacy. The Church in Canada may also be considered in a safe position, organized under its Synod Act; although, as the late synodal meeting at Montreal shows, in which a self-governing constitution was

given it, that Church is now independent of the Crown, appointing its own bishops, and fixing its own Metropolitan See. The letters patent of the five New Zealand sees are, by the Colenso judgment, equally invalid with those of South Africa; but, as the bishops have lately petitioned the Queen to be permitted to surrender these letters, and form themselves into a self-governing Church under a local synod Act, it is probable it also will become independent of the Crown. What the future of these Churches, thus lopped off from the parent trunk, may be, is an interesting matter for inquiry. Left, as they will be, so much to ecclesiastical government, will they retain the free spirit and comprehensive basis of the Church of England? It is a curious coincidence that at the very time when the Church of England has made a great stride forward in liberty, so many Churches should be cut off and left to the perilous experiment of self-government.

We now pass on to a matter of much deeper interest, the Act of Parliament, passed towards the end of the session, in which were embodied the recommendations of the Royal Commissioners on Clerical Subscription. This was the great religious event of the year, the grant of a charter of liberty to the clergy, and a partial re-opening of the gates of the Church to the admission of Dissenters. By one bold move, the Church of England enlarged its foundations, and made a bound forward in liberty of thought and toleration which must tend in time to restore it to the position of being, in numbers as well as by law, truly the National Church. The judgment of the Judicial Committee on "Essays and Reviews" had already opened the way by the latitude of opinion it allowed on the two questions of Inspiration and a Future Punishment. By this Act, further advance has been made, breaking the chains which for two hundred years had bound the clergy to an unfeigned assent to "all and every thing" in the Prayer Book. The report of the Royal Commissioners appeared in the early spring, and recommended, in addition to several changes in the forms and words in the several oaths and declarations in use, that there should be but one simple form of Subscription, and that it, and no other, should be used on all occasions, whether at ordination, or the appointment to a curacy, or an institution to a benefice or perpetual cure. "Unfeigned assent and consent to all and everything" was expunged; even the words "willingly" and "ex animo," which the Bishop of Lincoln, in the House of Lords, afterwards made an unavailing attempt to retain, were condemned. Never more is bishop, priest, or deacon, to declare that the Prayer Book contains "nothing contrary" to Scripture. One simple form declares simple "assent" to the Prayer Book and Articles, and "belief" in the doctrine—not particular doctrines, but doctrine as a whole—of the United Church of England and Ireland. To this latter point Mr. Buxton afterwards particularly directed attention, in his speech in the House of Commons, when he stated that it was with deliberation the Commissioners inserted the word "doctrine" in the singular number. The recommendations, when published, were received with universal approbation, both by clergy and laymen. In Convocation there was a fervour of enthusiasm, to which that august body was, no doubt, to a great extent moved by the Royal Licence being granted it to make new canons, or rather to adapt the old 36th, 37th, 38th, and 40th canons to the new form of Subscription. The passage of the bill in which these recommendations were embodied, through Parliament, was a mere form; it provoked no opposition, and elicited no remark worth notice, except the speech of Mr. Buxton. In fact, the Clerical Subscription Bill of 1865, which but five years ago would have been pronounced impracticable, if not perilous to religion, walked over the course, and is now the fixed law of the Church. Hardly ever has a religious reform so great been effected so quietly, and in so short a time. The unanimity of its adoption was partly owing, no doubt, to a desire to retrieve the mistake made by the Church, in an angry moment, in passing the Caroline Act of Uniformity. Far more reason, however, is there for believing, as has been authoritatively stated, that it was a measure of necessity, forced on the Church by the growing scarcity of young clergy caused by the aversion of the youth of our Universities to bind their consciences by tests which the intelligence of the age had outgrown.

Among the minor events which mark the progress of the Church of England during the year, may be counted the authoritative removal of the prohibition of clergymen practising at the bar. It may be remembered that, about two years ago, the Rev. F. H. Lascelles, formerly a beneficed clergyman, was called to the bar of the Inner Temple, the benchers being unaware that he was in holy orders, and was afterwards, on knowledge of that fact, prohibited practising. In February last, the Temple benchers having called to their assistance the benchers of the other courts to consider the question, it was decided, on a division of twelve against eleven, that Mr. Lascelles might continue to practise, and that henceforth clergymen should be eligible for call to the bar. It now appears that the exclusion of persons in orders from the learned professions is quite a mistake, arising from a misinterpretation of the seventy-sixth canon, which declares that they "shall not use themselves as laymen, on pain of excommunication." It is fairly enough argued that ordinary trading only is here forbidden, and that, even were more intended, the canon has virtually been repealed by the Pluralities Act, which allows clergymen to engage in several

secular pursuits. In fact, there is no statute or canon, which forbids them following the *learned* professions. Of old, even in post-reformation times, clerics filled the highest places at the bench and the bar, and even now they often sit as diocesan chancellors in bishops' courts. "Doctor of Laws" is a very common appendage to a reverend gentleman's name, and rather a proof that the practice, as well as the profession, of law is not incompatible with his sacred functions. The change is certainly a move in the right direction; it will enable clergymen honestly to retire from parochial duty, who no longer can conscientiously discharge it. It also is a striking instance of the growth of public opinion, as to the expediency of relieving the profession from those trammels which hitherto have too tightly bound it.

The happy settlement of the question of Dr. Jowett's salary is another index of the spread of that kindlier feeling which has replaced the theological animosities of the past. It was to be expected that the opposition to this measure of justice, which reached its climax in the Oxford Convocation of 1864, would be followed by a reaction. Many who, carried away by their feelings, voted against the endowments proposed on that occasion, were afterwards ashamed of the extreme course they had taken, and regretted having made a purely secular post the means of striking a blow at a theological adversary. What Convocation refused, the Dean and Chapter of Christ Church, with a liberal hand, granted on the very same grounds of expediency which had been urged in favour of the endowment in Convocation. It had been at first supposed that the Chapter could be legally compelled to increase the salary in proportion to the increased value of the lands originally granted to Christ Church; but, on the opinion of counsel being taken, it was shown that it lay under no such obligation. On neither legal grounds, nor even moral grounds, was the endowment granted, but purely on those of expediency. It is but justice to the Dean and Chapter to say that, in 1854, they proposed an endowment of from £300 to £400 for this purpose, but were prevented carrying out their idea by the opposition of the Oxford Royal Commission.

But while the Church of England has thus launched itself into an atmosphere of freer thought, it has been no less active in enlarging the sphere of its practical influence among the people. One of the great questions of the day is that of Church Extension, and the efforts made in 1865 to advance it, have not fallen short of any put forth in former years. Churchmen, at last, have been largely brought to feel the impropriety of drawing too broadly in the house of God the line of distinction which separates the rich from the poor—"the false note," as the Archbishop of York called it at Sheffield, "struck in the harmony of the Church." To the high church clergy is due the credit of having first agitated this question, in raising their voices against pew rents and in favour of free and unappropriated churches; and now the movement is supported by churchmen of all shades of opinion. It is but five years since the Association for Promoting Freedom of Public Worship was established; and already there is hardly a town of any importance in England or Wales in which one or more churches have not abolished the pew system. A full and interesting account of the operations of this Association is given in the Reports (Nos. 27, 28, and 36,) of our LONDON REVIEW Commission, to which for particulars we must refer our readers. It will be sufficient here to mention that the Association has been eminently successful this year, and that its efforts have been well supplemented by several diocesan Church Extension meetings that have been held to promote similar objects. In Sheffield, the Archbishop of York presided at a meeting on the 19th of January, called to provide funds for building seven new churches in ten years. The amount required was £31,200, and, of this, £5,000 was subscribed by one individual alone. All seven churches were to be opened on the principle that rich and poor should "worship God on an equal footing." The encouraging facts were also mentioned that ten new churches had been built in Bradford in consequence of this movement in five years; and that, in Leeds, the Church Building Fund, established only one year, had already amounted to £55,000. In the diocese of Canterbury, a meeting having for object the establishing of a Diocesan Institution for a similar purpose, was held on the 25th of January, on which occasion the Archbishop mentioned that, in the diocese of Ripon, £86,000 had been expended during the last 24 years in building churches and parsonage-houses, and augmenting the incomes of small benefices. This meeting was immediately followed by another at Leicester, in which the Duke of Rutland and Lord John Manners took leading parts; and but lately, on the 22nd of November, the Bishop of Durham had another, to devise measures to add to the limited resources of his diocese, which are totally inadequate to contend with the mass of ignorance and superstition that prevails in the colliery districts. As we have stated, the intention is that, as far as possible, the new churches should be free. The sittings must be disposed of on one or other of three systems, or any combination of them—pew-rents, allotment to the parishioners by the churchwardens, or open churches. Each has its advocates. The second is the law of the land; and, as long as it is so, the legal claims of parishioners to seats must be respected, and churches cannot be made perfectly free. An alteration in the law is, under such circumstances, the only and proper remedy. It is probable,

however, that different systems would best suit different localities—that the allotment system suits the circumstances of country parishes, while pew rents and open churches work best in cities and large towns.

As an important part of the subject of Church Extension, we now turn to the Bishop of London's Fund. In a financial point of view, the scheme cannot be considered as having fallen short of the success of last year. By the first report of the Committee, which was published in January, the Fund on the 31st of December had reached £100,456, which had been received, and £72,003 promised, making a total of £172,459. A later official notice announces that, on the 1st of August, it had amounted to £135,036 received, and £100,000 promised; making £63,000 nearly as the increase for the first seven months of this year. This gives an annual rate of increase of £108,000; so that, if during the remaining five months the contributions have been in the same proportion, the original calculation of the Bishop as to raising £100,000 yearly will be realized for the first two years of the ten over which he purposed that his scheme should extend. The distribution of the Fund, which is the greater matter of interest, had, up to the 31st of last December, been £78,000, but, in August, had risen to £121,000, being £70,000 expended on permanent work, £19,000 in temporary, and £32,712 on living agencies. Some particulars of the work done under these heads have been published by the Committee this month. Grants have been made for the building of 37 churches; 16 of which have been consecrated, and 12 endowed by the Ecclesiastical Commissioners. This latter fact is a matter of much importance; for it may be remembered that the whole scheme, from the commencement, was built on the prospect of the openings made in densely populated districts, and the temporary work carried on there being ultimately converted into permanent work by the aid of the Commission. It seems also that, by these churches, 36,500 sittings, of which 24,000 are free, have been added to the church accommodation of London. There have been also grants for parsonage-houses, and the purchase of sites for churches, &c.; but these are but the adjuncts of the living agencies, of which there are now at work, in the poorest districts, 80 missionary clergy and 35 lay agents. On the whole, the prospects of the Fund are encouraging, but we shall await with interest the appearance of the Second Report, which will bring the operations of the Committee up to the close of the year.

While on the subject of Church Extension, the fruits already borne by the late Lord Chancellor's Act for the Augmentation of Small Livings deserves a brief notice. It seems, as stated by Lord Westbury in the House of Lords in February, that sixty-three advowsons have been sold under that Act, and a sum total of £113,129 realized, of which it was intended to apply £102,609 to the augmentation of the incomes of sixty of the benefices which have thus passed into new hands. The balance (£10,520) would, by the provisions of the Act, be devoted to increasing the value of the small livings generally in the gift of the Chancellor. Without entering further into particulars, we think the Church, in these figures alone, has cause to be thankful for this particular measure of legislation.

The proceedings of the Convocation of Canterbury next claim our attention. There are not, indeed, the same exciting scenes to record which ended last year in the Synodal Condemnation of *Essays and Reviews*; but much practical work has been done, and several important questions have been discussed, at least with good sense and good temper. The subjects of lay agency, diocesan synods, the conscience clause, and the increase of the Episcopate, received each a full consideration. On the last of these questions, a strange objection of Sir George Grey's, made in reference to the proposed bishopric of Cornwall, is deserving of note—namely, that railways and the penny-post have so facilitated the duties of bishops that no more of that order of ecclesiastics can be needed. The reform of Convocation itself was largely discussed; also that of the Court of Final Appeal. The debate on this latter topic was rather exciting. The scheme of a Court of Reference, composed of spiritual persons, to aid the Judicial Committee in questions of doctrine, was put forward for acceptance in an amendment by Archdeacon Denison, but was rejected on a division of twenty-one to twenty, the original resolution "that the present Court is open to grave objections, and that its present working is unsatisfactory," being the only one Convocation could see its way to affirm. A feeble effort was made by Dean Stanley to neutralize the Synodal Judgment of the previous year, but it ended in failure. It would, probably, have been better had Convocation refrained from expressing an opinion condemnatory of the Divorce Court; but, in its approval of the decision of the Four Inns of Court that clergymen should be eligible to practise at the bar, it has the general feeling of the country on its side. The temporary mishap to the 29th canon, for the amendment of which her Majesty had granted her royal licence, was not a little amusing. The object of the amendment was to remove the prohibition of parents standing sponsors to their children in baptism; but, either through accident or intention, the words "shall be capable of receiving the Holy Sacrament" (meaning thereby the sponsors) were substituted for the old form "hath received the Holy Sacrament." The flaw was at once detected by Sir George Grey, and, of course, the Queen's sanction to the canon refused

until the error was rectified. That being duly done, the new 29th canon is now canon law. The Report of the Committee of Convocation on the scheme of unity with the Russo-Greek Church is also deserving of notice, especially the part that recommends communion of members of the two Churches in the Holy Sacraments. There are many respects in which such a communion is desirable; but when it is remembered that the doctrine of Transubstantiation, not to mention the whole Seven Sacraments, is taught in the strongest and most unambiguous terms in the Greater and Lesser Catechisms of the Russian Church, composed not thirty years ago by Archbishop Philaret, and in its service of the Liturgy, it is not easy to see how such a happy event is to be consummated. [Our views on this point are confirmed by a letter from Prince Orloff which appears in the *Times* of Thursday, in which he recounts the results of an interview he had with several of the English bishops and clergy at a meeting held in London on the 15th of November. The Prince evidently thinks the English clergy too precipitate on the question, and states that great doubts are entertained by Archbishop Philaret, of Moscow, as to the feasibility of intercommunion. The fact that Prince Orloff suggested that the English Bishops should furnish proof that the Anglican Church was "not a Protestant but a Catholic Church" ought to be decisive of the question.] The only other discussions deserving notice were those on the Clerical Subscription Bill, but to these we have already referred. The proceedings of the Convocation of York differed in no important respect from those of the sister-assembly. Several of the same questions were discussed, and chiefly the Clerical Subscription Bill, of which approval was expressed. The Court of Final Appeal also came on for consideration, but the House was content to affirm the rather weak proposition that the mode of proceeding of that Court in cases of doctrine "requires to be amended."

Our notice of Convocation would not be complete without allusion to the new elections of proctors to serve in the Lower Houses, which were held in July in consequence of the dissolution of Parliament. One circumstance in connection with them is worthy of note—the retirement of Canon M'Neile from the archdeaconry of Liverpool. The reason assigned by the Canon for this step is not a little curious. Since no act of Convocation can become law without a Royal licence preceding it, and a Royal sanction following it, and without being besides in accordance with the common law, he finds that "Convocation can act only where no further action is needed." Accordingly, he thinks it better to retire than "go through the empty formality of proposing resolutions and conducting debates which are felt by the country and by the Church to be only empty talk."

From Convocation we naturally turn to the annual autumnal gathering of Churchmen which, under the name of Church Congress, has already become one of our national institutions. It is acknowledged that the Congress held at Norwich this year excelled all its predecessors in the number of churchmen present, and their personal influence, the quality of the papers read, and the style and temper of the debates. Indeed, these meetings seem to gather force as they roll on with time, each one improving on that it has left behind. Although they truly are yet in their infancy, and we should not therefore be too sanguine of great results from them, this Norwich gathering has been, even in results, a great success. Several very interesting subjects were discussed—the cathedrals and capitolar bodies, the Division of Sees, the Irish Church, the Duties of the Church to the Home Population, to Foreign Christians, and to the heathen—with great ability and clearness. The papers by the Dean of Ely and the Rev. Canon Seymour on the first of these subjects were of much value in reference to the reform of these bodies, which must soon come on for consideration in Parliament. Those by Dr. Pusey and the Rev. T. Birks on the study of science in connection with Scripture, excited much attention and abounded in excellent advice; and the able essays of Mr. Powell and Canon Moseley on the duties of the State as regards the education of the poor, were well-timed in reference to the Report of the Commission on the employment of children, which had just appeared. It is to be regretted that the prodigies of ignorance of Religion and Scripture among English children which this report has revealed, were not made known in time to be made the subject of a special paper; but, under the circumstances, the papers of Mr. Powell and Canon Moseley were most à propos. The discussion on the Court of Final Appeal, led off by Archdeacon Randal and Sir R. Phillimore, perhaps excited the greatest interest; but, as in Convocation, the Court of Reference was the great difficulty, and this part of the proceedings of Congress ended in nothing of consequence. The subject of Preaching was brought before it in two essays by the Dean of Canterbury and the Rev. Daniel Moore, which led to a lively discussion in which the Dean of Ely, with sarcasm, questioned the expediency of "coaching theological students in rhetorical dodges by an ecclesiastical posture-maker." There was indeed in the meetings a conspicuousness of absence of the Benedictine apparition that excited so much alarm and indignation last year; but, in compensation, gorgeous services were held, largely attended by the clergy, in the Monastery chapel, and in the Church of St. Lawrence; and there was besides an exhibition of vestments and other articles in use in High Church ceremonial, which exceeded by far any former display of the kind. It is true that the High Church element prevailed at this Congress; but this

has been caused, not through any fault of its management, but rather by the evangelical clergy not coming forward in proportion to their numbers. This, we think, is to be lamented.

The course of legislation in church matters during the year, with the exception of the Subscription Act, does not present much matter of interest. A moribund Parliament is not the most likely to commit itself to measures of church reform; but there were a few bills, most of which, however, in the end proved to be slaughtered innocents. The Oxford Tests Abolition Bill passed its second reading in the House of Commons, but did not ripen into an Act of Parliament. A like fate attended the Roman Catholic Oaths Bill, which, after passing through the House of Commons, was rejected in the Lords. Mr. Lygon's Schools Chaplain Bill was withdrawn, by consent, after its second reading, on the understanding that, if reintroduced next year, it should be at once referred to a Select Committee. The withdrawal of the Lahore Bishopric Bill we have already noticed. The most overwhelming defeat in church matters, however, of the Session, was that sustained by the Church Commutation Bill, introduced by Mr. Newdegate, in which the House divided—132 against 40, or in a larger proportion than 3 to 1—to reject the measure.

A few other matters were also brought under the notice of Parliament, which are here deserving a notice. In the House of Commons a question was asked as to the intention of Government in reference to the appointment of a chaplain general for the Navy; but, as Mr. Childers seemed to think that he could himself discharge the duties of that office to episcopal perfection, the information elicited was not of an encouraging kind. A more important matter came before the Upper House in the Revision of the Burial Service. Indefatigable as ever in his efforts on this question, Lord Ebury, towards the end of the Session, moved a resolution to the effect that the compulsory use of that service demanded the early attention of the Legislature; but, on a division, the motion was defeated by a majority of 43 to 20. The question, however, has made a decided step in advance; as Earl Granville, on the part of Government, expressed an opinion in favour of a revision, and the Bishop of London advised that the question should be included among those intended to be submitted to the Royal Commission likely soon to be appointed for revising certain of the Rubrics. Another matter of much importance, also brought under the notice of their Lordships, was Ritualism and the Confessional as practised in the present day in so many English churches. To this subject the Earl of Westmeath directed attention on two occasions by questions addressed to the Bishop of London, and afterwards in a Bill intended for the suppression of the practices complained of. The Bill, on account of the lateness of the season, was withdrawn; but his Lordship had succeeded in directing attention to the extremes to which matters of that kind had been carried; and there can be little doubt that the question will come on for consideration in the next Parliament. The real difficulty, as the Bishop of London pointed out, lies in the rubric, which directs that the ornaments of the Church and the ministers thereof shall be such as were in use in the second year of the reign of Edward VI.; and, until that rubric be changed, an efficient remedy for the evil will not be had. To the pressure put on the Bishop on these occasions may perhaps be traceable the firm part he took last August in refusing to consecrate the new church of St. Michael and All Angels, at Shoreditch, until the obnoxious ornaments there introduced were removed. "Take off those ribands, gentlemen,"—and "The clergy of my diocese here must appear in the simple dress of clergymen of the Church of England,"—are words used by him on the occasion that will not soon be forgotten. Before leaving this part of our review, we must not omit to notice the expression of opinion by Lords Westbury and Chelmsford, on the inviolability of the seal of confession. On a question being asked, also by the Earl of Westmeath, in reference to the refusal of the Rev. Mr. Wagner to answer a question in the case of Miss Constance Kent, it was stated by these authorities that no clergyman, Protestant or Roman Catholic, summoned as a witness in a court of justice, can, with legal impunity, refuse to reveal facts which have come to his knowledge through confession.

The Dissenting denominations, from their being more engaged in the practical work of the ministry than in the public discussions of the great questions of the day, do not present much matter of interest to come under our review. Their separate contributions to the progress of religion, however, make no mean sum-total. The fruits of their labours appear more in the building of churches, colleges, and chapels, in preaching, and in charitable organizations of various kinds, the amount of good done by which can only be properly represented by statistical tables. Dissent, there can be no question, is on the increase, notwithstanding the great efforts put forth by the Church to prevent it; and, looked at in a comprehensive point of view, it is perhaps well it should be so. The rivalry it creates between the different sections of Protestant Christendom is for the good of all.

The Methodists continue to hold their ground in the country, and it does not appear that a decrease in their numbers has to be reported this year. The annual Conference of the year was

held in Birmingham; and, for the first time, an Irish Conference was held in Cork. Their work of chapel-building progresses vigorously; and a new college, the foundation-stone of which was laid in Belfast in the spring, to be connected with the Queen's College there, will be productive of much good in raising the education of the Irish section of their clergy. It should also be mentioned that the Jubilee Fund has risen this year to £220,000.

The following facts, respecting the denomination of which Pastor Spurgeon is a leading member, are deserving of attention. The Baptists are more numerous in the central and southern provinces of England than in other parts of the United Kingdom. They abound particularly in the Welsh counties, but are to be found in all parts of England. In Scotland and Ireland they make no considerable figure. There are altogether in Great Britain 2,422 churches, numbering about 220,000 communicants. Five-and-twenty churches have originated during the year, and five have ceased to exist.

The work of chapel-building is proceeding with greater rapidity than usual, fifty-six new chapels having been opened in the last twelve months. Some of these are both commodious and costly, but the cost is very various; in villages a few hundreds of pounds only being expended, but in large and populous towns from three thousand to seven thousand pounds. The statistics given in the *Baptist Handbook* on this point are imperfect; but, as twenty chapels are reported to supply 10,360 sittings, and to have cost £39,390, we shall probably not be far wrong in reckoning that 28,000 sittings are to be found in the new chapels, and that the total cost is about £112,000. This also is irrespective of twenty-six chapels enlarged or otherwise improved, of which there are no statistics supplied, either of the outlay involved or the accommodation afforded.

Besides their *Associations*, the Baptists have a UNION of the Churches in the entire kingdom, or, at least, the greater number of them, for this also is quite a voluntary connection. The Union held its annual meeting in London in April, and an autumnal meeting at Bradford in October. The Rev. Dr. Angus, President of Regent's Park College, is the Chairman for the year. At both these meetings the attendance of ministers and deacons was very numerous, and at Bradford there were between 400 and 500 present. Besides the chairman's addresses, which were masterly essays on the proper functions of the Baptist Denomination, papers were read and discussed on "The Difficulties of the Village Ministry," on "Associations," and on "Cottages," from which may be gathered what subjects are now uppermost in the minds of the people. The Union also adopted an earnest memorial to the King of Saxony in behalf of Baptists said to be suffering persecution in that kingdom.

Of the recent events in Jamaica, in which of course the Baptists in this country are deeply interested, it is not necessary to say much, because the impending investigations will declare with certainty what could only be here stated presumptively. The Baptists regard their missionary labours in Jamaica as amongst their greatest successes, and have contributed a considerable sum during the past year for the establishment of schools in that island, besides supporting their missions to India, China, Africa, and the Bahamas.

The Roman Catholic Church comes before us in the course of this review in so many phases that but a short account will take in all that is peculiar to its operations this year in England. We are hardly called on, as regards that Church, to trace the "progress" of religion. That word, viewed from the Roman Catholic stand-point, carries a very different meaning from that which it conveys to most English readers. To the Protestant mind of this country, the progress of Rome is rather retrogression, in which, as Dr. Pusey has so truly said in his "*Eirenikon*," the Rome of the present day has far outstripped the Rome of Bossuet or of the Tridentine Council. Of this modern Romanism, the late Dr. Wiseman, Cardinal Archbishop of Westminster, was a long time the representative in this country; but that polished gentleman and scholar, it is known, had not the zealot's heart in his work; he, indeed, loved Rome well, but he loved England better. His death last spring removed one who, by his moderation and conciliatory manners, did much to present Ultramontanism in its most favourable aspects to the English people. One of the religious events of 1865 is the elevation of Monsignor Manning to the seat thus left vacant. There are not sufficient facts yet to justify the belief; but, if report speaks true, it is to be feared that the same wisdom will not attend the counsels of the present Archbishop of Westminster.

The statistics as to the increase of Roman Catholic influence in England this year do not differ much from those we gave in our former Supplement. There has been within the last ten years a large increase of clergy and churches; but we must not suppose that this is a true index of the spread of Romanism among the English laity. The increase of the Roman Catholic population of England, from the immigration alone of Irish labourers into London and the manufacturing districts, is large enough to keep pace with the increase in the staff and plant of that Church, and to find employment for them. It is true that some converts of purely English blood are won over, for we

know Rome will compass sea and land to make a proselyte; but there is no reason to believe that the accessions to its ranks of this kind are numerically of greater importance than those commonly ascribed to "Souverainism" in Ireland. The abduction of Ellen M'Dermott by Father Bowden, in the Brompton Oratory case, was no doubt one instance brought to light out of hundreds that escape exposure; but the English mind is, notwithstanding, not so constituted that a successful lodgment can to any great extent be made in it by a religion that insists on absolute subjugation of the intellect to ecclesiastical authority. The subject of the inspection of convents here requires a word of remark. It is to be regretted that Mr. Newdegate acted with so much indiscretion on that subject, as regards Dr. Ullathorne. True also is it that, if English women will be so foolish as to bind themselves for their lives by vows, they must abide the consequences. But, after making full allowance for these considerations, it is, in our opinion, an anomaly, and unconstitutional, that a despotism should be allowed to exist in England within lofty walls and bolted gates, information as to the acts of which, obtainable by inspection, should be beyond the reach of the English people.

In Ireland, the events of the Religious Year have more than a usual interest. First we may notice the consequences of the Clerical Subscription Act, which, as it extends to Ireland, has been as great a boon to the Irish clergy in affording relief to tender consciences, and facilitating a supply of candidates for the ministry, as to their brethren in England. By the substitution, moreover, of one simple form of Assent and Declaration it has swept away some differences between the forms and manner of the oaths in previous use in the two countries, and thereby drawn the two Churches into still closer union. Arising out of the debates on this bill in Parliament, the question of the revival of the Irish Convocation turned up for consideration. It seemed but right that, as the Canons of the Irish Church, which in some respects differ from those of the English, were by the passing of this Act no longer in conformity with the law of the Church, Irish Convocation should be revived in order to revise them. Some correspondence accordingly passed between the Archbishop of Armagh and Sir George Grey on the subject; but, whether that responsible Minister considered that two Convocations were already burden enough for the shoulders of the State, or that the revival of the Irish Convocation was hardly worth considering while the existence of the Irish Church itself was the question, that Convocation has, in fact, not been revived.

Passing on, we come now to the two really great Irish questions of this and probably the coming year—namely, the abolition of the Irish Church, and the introduction of the Denominational system of education into Ireland. In the month of January, the Irish National Association started into existence, and announced as its object, among other matters, the agitation of these questions. In any other year, this Ultramontane organization, composed almost exclusively of ecclesiastics, would have had but little influence; but, as the general election was at hand, and the Irish Catholic vote was important to Government, a promise was given for a State endowment to the Roman Catholic University. That this concession is but the first insertion of the wedge which must end in the final break up of the present system of United Education, both Collegiate and Primary, is evident from the primary charge to his clergy delivered by the Archbishop of Dublin this year. The scheme of a system of denominational schools for Ireland, based on the obnoxious English Conscience Clause, submitted in that charge for their consideration, is an index of the direction which legislation in this matter is likely to take.

The other question of the disendowment of the Irish Establishment has attracted no less attention, both in this country and in Ireland. The subject was debated at the Norwich Congress with great ability by some of the foremost of the Irish clergy; but the difficulty still remains—a difficulty strongly felt by a large section of the English people—how, in a liberal age, can the exclusive State endowment of the Church of a small minority be justified? Into this question it would be outside our purpose here to enter; it properly belongs to the future, and can only be decided by a close investigation of the merits of the case. An inquiry of the kind, however, we propose ourselves to carry on during the coming year by the aid of our CHURCH COMMISSION—to examine into the working of the Irish Church both in its parochial and missionary capacity, the state of its dioceses and parishes, its discipline, the condition of its schools, and its influence among the population; and thus to bring together facts, through which a solution may be attempted of the greater question of its future maintenance or abolition. By an honest investigation of this kind alone, and no concealment of facts, in our opinion, can an effective defence of the Irish Church be attempted.

But little more now remains to be noticed in connection with the Irish Establishment. There is, first, the Act of Parliament passed last Session by the two Irish Archbishops, by which a tax of one penny in the pound was imposed on all Irish incumbents, in lieu of the old visitation fees. This measure has since called forth no small amount of indignation from the clergy, which has descended on the two Most Reverend originators

of the bill; but the truth seems to be, that the grievance is not so much in the tax itself as in the fact that the bill traversed Parliament quietly, without the clergy knowing of it. The question one naturally asks, in such a case, is, why were they all asleep, or where were their vigilant representatives in Parliament? The failure of the Church Institution to find as much support in Ireland as would pay its expenses there, is a significant, but not a hopeful, fact. If there be so much apathy among the Irish bishops and clergy in reference to a society whose defensive aid is so necessary to their Church in its present emergency, alas! for the Irish Establishment. The name of Benjamin Lee Guinness, M.P., may well close our notice of the Irish Church as the munificent restorer of its national cathedrals—a name henceforth permanently identified with the year 1865 in the records of Ireland.

The same spirit of free inquiry, and the same aversion to too stringent bands of subscription, which has produced such remarkable results in England, have been as busily at work in Scotland shaping the course of religious opinion. The Westminster Confession of Faith, Exclusive Practice of Extensive Prayer, Sabbatarianism, and Antipathy to Organs, in the National Presbyterian Church, are being subjected, free from old prejudices, to the strictest tests of Scripture and common sense by some of the master-minds of that Communion. In fact, two heresies have been broached, and several alleged breaches of discipline committed, by no less distinguished individuals than the Editor of *Good Words*, Principal Tulloch of St. Andrew's University, and the Rev. Dr. Lee of Old Greyfriars. In the case of Dr. Macleod the question has been, not Sabbatarianism, but the obligation itself of the Sabbath, which he declared, in the Presbytery of Glasgow, was not dependent on the Mosaic institution, though corroborated by it. The reputation of Dr. Macleod, and the influence of his opinions through the columns of *Good Words*, make this unsealing of Scottish clerical lips on the Sabbath question one of the most important religious events of the year. It would seem that it is on a Christian basis, as the Lord's Day, that he would rest its observance. Great sensation has, of course, been produced in Scotland, particularly in the Free Kirk, by this heresy, so opposed to the Westminster Confession; the reverend doctor has even been believed to have lapsed from grace. But, though he is probably in error in asserting that there is no *moral* duty enjoined in the Fourth Commandment, it may be well that the question has been thus opened for free clerical inquiry. Passing from this question, we find a much more formidable assault on old opinions in the opening address delivered this month by Dr. Tulloch before the students of St. Andrew's University. In this address, the Westminster Confession as a whole was questioned as a standard of fixed doctrine. Creeds and Confessions, the lecturer stated, were only "the results of the intellectual labours of great and good men, many of whom may 'have erred' as the Confession itself acknowledges." We must not suppose that our fathers settled the sum of Christian knowledge, and left us only "to follow their steps;"—"it is impossible that the old relation of our Church to the Westminster Confession can continue." Opinions such as these, like straws which indicate the course of a current, tell of coming changes in the Church of Scotland closely resembling those which the last five years have produced in England. Leaving doctrine, we come next to "innovations" in discipline. The organ movement is extending, and Dr. Lee continues to use a book of prayer in his church at Greyfriars. But the latest innovation is that of marrying in church, which has been adopted in several places, and in which Dr. Lee has taken a lead. In the use of his prayer-book he is, however, not to be left unmolested, notwithstanding the refusal of the General Assembly last year to censure him for the practice. The question is to be again brought forward in the form of a motion for a committee to inquire into the circumstances connected with the use of this book, and it is not unlikely that it will thus be urged to a final issue.

We now turn to the course of religious events in foreign countries. In France, the chief interest of the year seems to have been centred in questions relating to the Papacy. The Encyclical, which in this country was a harmless explosion of words, in France was a matter of Imperial interest in reference to the rights of the Gallican Church and its connection with the State. Accordingly, on its first appearance, active measures were taken by the Government to assert its authority, and circulars were sent by the Minister of Public Worship to the French bishops, forbidding them to publish it in their dioceses. The immediate result was a remonstrance on the part of the bishops, who complained that they alone were denied liberty of speech on the subject. The reply of the Government, however, to this view of the matter, was that it was "official publication" by the Episcopacy that was prohibited, and that the Government could not allow a precedent to be established which might hereafter be used against itself. The Archbishop of Besançon and the Bishop of Moulins had the hardihood to defy the prohibition; but, as the object of the Government was not punishment, but only an assertion of its rights, in the reprimand that was ad-

ministered, neither heroism nor martyrdom shed lustre on the disobedience of these worthies. The Archbishop of Paris wrote a pastoral in defence of the document, which, from the appropriate title of "A Voyage Round the Encyclical," given it by a wit, deserves to be remembered. But the real sentiments of the French people found their expression in the two remarkable speeches in the Senate of MM. Rouland and Bonjean, in which the Encyclical was charged as the work of the Jesuits, and the mask torn off the designs of that Society. M. Rouland is the ex-Minister of Public Worship, and is supposed to be the author of *Le Maudit*. It would be impossible here to give an idea of his speech; but, if the suspicion of authorship alluded to be correct, the readers of that novel can conceive with what overwhelming logic of facts he showed how Ultramontanism, "in the immensity of its pride, designates religious liberty as the absolute supremacy of the Pope, the subordination of the temporal power, the destruction of the guarantees of the Universal Church, and the complete slavery of the Catholic world." The speech of M. Bonjean was still more remarkable; the most interesting part of which was, perhaps, the statistics he produced of the increase of Jesuitism in France. In 1856, the total number of *religieux* and *religieuse* in France was 64,000; but in five years up to 1861, it had increased to 108,000, having a property of 20 millions sterling. These are formidable facts; proofs of the terrific power wielded by the *Pape noir* of Rome, which should be a warning to English Protestants how they allow Ultramontanism to climb into influence or power in the British Islands.

Turning next to the Protestants of France, we cannot but regret that the dissensions in the "Reformed National Church," to which we directed attention in our Supplement of last year, continue to be as rife as ever. In the election in January for the renewal of the Consistory and Presbyterial Council of Paris, the orthodox party, after a fierce contest, gained the victory; but M. Guizot, who was considered the pillar of that party, after a second election, was successful only by a majority of 10 votes. By this triumph, of course, M. Coquerel, the leader of the Rationalist section of that Church, remains still excluded from the pulpit of Paris.

In Italy, the course of religious events is of increasing interest. Napoleon has withdrawn a portion of his army from Rome, and the final execution of the Italian Convention is declared to be inevitable. In that case, it is not easy to see how the temporal power can be preserved; for, though it is probable that France, Italy, and Austria may combine to protect the Pope from his own subjects, this will hardly be done, in the face of Europe, without the long-desired reform of the Roman Government being conceded. But, then, how can a constitutional Pope be the Pope of old—the absolute Viceregent authoritatively administering Heaven's laws? If these Powers do not intervene to save him, and he remain a Spiritual Pope at Malta, or even become Bishop of Jerusalem, it is needless to say that but a few generations will see the spiritual supremacy consigned to the fate of the temporal. In the meantime, the Pontiff issues his decrees in the belief that he stands on a rock that no power can assail. It is stated that it is his intention to call a General Council next year—the eighteenth centenary of the martyrdom of St. Peter—to proclaim the dogma of his own infallibility. In addition to the Encyclical *major* of the early year, he hurled in the autumn a *minor* Encyclical against the rather grotesque combination of Freemasonry and Fenianism; to the former of which he has a much greater aversion than the latter. But, while the Papacy is thus by its own acts working its dissolution, that end is being brought about in another way through the religious reform which is growing up, encircling its temporal dominion, even at its very doors, in the young and free Kingdom of Italy. The accounts received within the last three months represent that country to be in a state of religious ferment. Liberty, and free access to the Bible and Protestant books of religious instruction, are producing their fruits; and a movement, working upwards from the people, has ended in the formation of a society for the purpose of emancipating the Catholic clergy and laity from ecclesiastical despotism. In this movement the Waldenses have taken a leading part; but Dissenters of all denominations are aiding it, and also a few Anglicans. Of the leaders, the most remarkable are Monsignore Tiboni and Don Ambrogio; the Count Tasca of Milan, who has printed 3,000 copies of our Litany in Italian; and the priest Di Sanctis, whose sermons attract wondering crowds in Florence, and whose tracts, *La Confessione*, *La Messa*, *Il Purgatorio*, *Il Papa*, and the almanack *L'Amico di Casa*, are extremely popular, and read by thousands. Such is the Italy of 1865, an object of deep interest to Protestantism, and deserving a much longer notice than our space here allows us to give it.

Turning next to Germany, we find that while, in the commencement of the year, the Archbishop of Freiburg was, with extreme satisfaction publishing the Encyclical in his province as the best antidote to the heresies of the Munich Congress, a fierce contest was carried on in Bavaria and Baden between Church and State on the subject of Education. The same demands which at present are imperilling the national system of education in Ireland, have roused the Roman Catholic laity of these States into an attitude of determined resistance to the Church. In fact, nothing will satisfy Ultramontanism but unconditional submission on this question. But the greatest

demonstration of the year was the Congress of Roman Catholics at Treves, the object of which, as stated by Professor Marx of that city, was "to discipline and recruit the laical army that was devoted to the defence of the Catholic Church." It is deserving of note that an object contemplated by this Congress was not attained by it—namely, "the establishment of a central press for Germany." In its stead, the purely nugatory proposition was affirmed, that the "Catholic press should be encouraged."

In the Russian Empire, our chief interest this year centres in Poland. In addition to the suppression of the monasteries and convents throughout that unhappy kingdom, there are steps now taken for the suppression of the Polish language. An order has been issued by the Russian Government that, in future, all Roman Catholic Catechisms and books of devotion intended for Polish use shall be published in Russian, and that Russian is the only language in which instruction, secular as well as religious, shall be given in Polish schools. It is a question whether, on the whole, this measure is a loss or a gain to the Romanism of Poland. It is intended as a blow to its nationality, by the suppression of its language to hasten the amalgamation of that country with the rest of Russia; but there are consequences which may grow from it which the Russia of the future may deeply deplore. The Polish language may be crushed; but, if it be, an opening will be made by its extinction for the spread of the Roman Catholic religion among the Russians proper, and such a result may prove distasteful enough to the Czar. The Roman Catholic priests of Poland see this, and are already boasting of the number of converts to their Church they will make. By English people, who are aware of the sad results to which a similar experiment, made once in Ireland, has led, this last act of oppression will be looked on as a very questionable measure of even Russian expediency.

In Turkey, there has been a calm on the question of Christian Missions and Moslem converts, which caused so much excitement last year. An amusing incident, however, as to intercommunion with the Greek Church, which happened in Servia, is deserving a notice. It seems that a London incumbent, who is rather an enthusiast on this point, had applied to the Archbishop of Belgrade to receive from him the Holy Sacrament according to the usual rites and ceremonies; but, being refused, yet not baffled, had travelled into the interior, and eventually succeeded in getting the needful act performed by a country Abbot. The news immediately flew to England, and was considered a proof of the coming union of the Anglican and Orthodox Churches. But, in the meantime, the poor Abbot had been degraded for an "improper use of his sacred functions," and, the ridiculous nature of the whole transaction transpiring, it was made the subject of much amusing comment.

Crossing the Atlantic to the United States, we now look on a very different religious scene from that from which we turned in disgust last year. The spirit of the "war-Christian" is no longer abroad; but, with the restoration of peace, has come the holding forth of the olive branch between the Churches of the North and South, which, in the case of the Episcopal Churches, has ended in their perfect reunion. For this happy reconciliation the American Church is in no slight degree indebted to the friendly mediation of the Bishop of Montreal. It is due, however, to the bishops of the South to say that, on their part, but little difficulty was felt to fraternal union. Obedience to the powers that be is a cardinal principle of their Christian faith, and they cheerfully reconciled themselves to pray, in the altered circumstances, for President Johnson and the United States. At the General Convention of the American Church, held in Philadelphia in the autumn, the reconciliation was formally ratified, and a special thanksgiving service celebrated for the return of peace and the reunion of the Churches. By the latest accounts received from the States, we learn that these proceedings have been further confirmed by the General Council of the Southern States, held at Augusta, in which the name of the Church was changed to "The Protestant Episcopal Church of the Associated Dioceses of the United States," and the word "United" substituted for "Confederate" wherever the latter occurred in their Prayer Book. We regret that the same kindly reconciliation cannot yet be reported of the other American Churches. The Methodists of the South are averse to those of the North, on account of their extreme Radical opinions. The Old School Presbyterians of the North insist that their fellow communionists of the South should repudiate their errors; while the New School Presbyterians call on their Southern brethren to repent their sins and be converted. These are the only clouds which hang over the religious atmosphere of the States; but we trust that, before another year shall have passed, they will be driven away by the genial sunshine of charity and truth.

The proceedings of the Church in Canada we have already referred to. On the American Continent there only remains that we should notice the decree of the Emperor Maximilian of Mexico, of the 26th of February, by which the Roman Catholic Church is made the State religion, while toleration is promised to "all religions not opposed to morality or civilization." The latter part of this decree has, of course, not found favour with the Roman Catholic clergy; but Maximilian will be too true to the enlightened policy of his French patron to be

shaken from a purpose which is so clearly for the good of his Empire.

The Operations of Missionary Societies throughout the globe is too extensive a subject to be brought within the scope of a review like the present; but, among leading events, we may notice the success of Hawaii Mission, to which the visit of Queen Emma to this country so signally contributed. The arrival of Miss Tozer in Zanzibar will be a valuable accession to the missionary efforts put forth in that locality, for which she is so well adapted. But it is with particular pleasure that we revert to the generous and honourable *amende* made by the Emperor Napoleon to the Missionary Societies for the conduct of the French soldiers in the Loyalty Islands, in assuring them that such outrages would not be repeated, and that, "so far from there being any desire on the part of the Imperial Government to discourage the labours of the Protestant Missionaries, there was every desire to foster and protect them." The missions connected with the names of Dr. Livingstone and Bishop Crowther are already familiar to the public; but into the details of these, as well as many other matters of missionary interest, the limit of our space imposes an inevitable veto on our entering.

Before we close, we must cast a glance over the Religious Literature of the year. Of books on the Bible, we may notice the Dean of Canterbury's "New Testament for English Readers," and Canon Wordsworth's "Holy Bible, with Notes and an Introduction," which are both able works of their kind. We have also the Rev. Mr. Barnard's Bampton Lectures on the "Progress of Doctrine in the New Testament," and Dr. Roberts's "Discussions on the Gospels," in the former of which the lecturer endeavours to trace the successive steps of the growth of Christian doctrine in the Apostolic Church. Of Rationalistic criticisms of the Bible, may be noticed the 5th Part of Dr. Colenso's work on the Pentateuch, in which he decomposes Genesis into its component Elohist and Jehovah parts; and to this we may add Mr. Ernest Bunsen's curious speculations on the "Hidden Wisdom of Christ." A work also to be mentioned is the Rev. James Barlow's book on the "Non-Eternity of Future Punishment," a work which, on account of the author being a Fellow of Trinity College, Dublin, has frequently been denounced by the Roman Catholic Archbishop of Dublin, in his pastorals, as a proof of the dangerous tendency of United Education. On Rationalism there is the celebrated work of Mr. Leeky, and also one on German Rationalism by Professor Hagenbach. Of Histories, we may mention the first instalment of a very valuable work of Mr. Donaldson on the "Critical History of Christian Literature," embracing the period from the Apostles to the Nicene Council. We have "Christendom's Divisions," by Mr. E. Ffaukes, and an interesting work, by the Rev. T. M'Lauchlan, on the "History of the Early Scottish Church." Connected with this latter subject, there is a book which possesses much interest just now, owing to the excitement attending the religious discussions which are being carried on in Scotland, namely, "The Reform of the Church of Scotland," by Dr. Lee, of Old Greyfriars. A very important and useful volume has been the collection of the "Judgments of the Judicial Committee of the Privy Council," published under the patronage of the Bishop of London. Of books of the controversial kind, we may name Dr. Pusey's "Eirenikon," a remarkable work, in which the distinguished author pursues in sincerity the phantom illusion of unity with the Roman Catholic Church, while he is adducing the most convincing proofs that such a union is impossible. As a set off to this volume, on the Roman Catholic side, we may notice a curious collection of "Essays on Religion and Literature," edited by Archbishop Manning, which were delivered from time to time in London, by a society of Roman Catholics, framed after the model of a "Catholic Academia" in Rome. To this we may add a very interesting volume on "Catholic Missions," by the Revs. Messrs. Strickland and Marshall, in which a noteworthy account is given of the missionary labours of that Church in India. There are several other works of interest, which we should like to notice; but we must be content to confine ourselves to those named above, as the most important in their bearing on the great questions of the day.

Our task now ends. In retrospect we have taken a survey of the Christendom of 1865. There is much to cause anxiety, but more to afford encouragement. The old landmarks in some places are displaced, in others the spirit of inquiry is tearing them down. The religious partitions which have heretofore divided Christians into sections are in a state of dissolution, and men incline to draw closer together in a larger charity and more comprehensive faith. The Church of England has moved forward; the Church of Scotland is in commotion; and Romanism is losing its ancient hold of its own laity. It is a remarkable year, the first, we trust, of many to follow in which the breathing of charity will be more heard, and the Kingdom of God and His Christ will be established in the hearts of Christians on the ever-enduring foundations of truth and love.

THE LITERARY YEAR.

ENGLISH LITERATURE.

WE have completed another year of thought and work, and it is again time for us to see, by a general and comprehensive glance, what has been accomplished by our book-makers since the close of 1864. Europe has been profoundly at peace during that period; even the "still-vexed" Orient has supplied us with but few distracting topics; the gigantic civil war in America came to a close in the spring; and though, towards the close of the year, the dreadful events in Jamaica excited and shocked the English public in no small degree, in domestic politics little has occurred to divert the attention of men from the calmer and more permanent interests of letters. The number of books produced in 1865 has been large. We may not, indeed, be able to point to many volumes of a very remarkable or conspicuous character; yet several works of value in the different departments of literature have been added to our book-shelves, and it will be seen that the productiveness of our authors suffers no diminution.

The class of HISTORY has this year furnished us with some striking works. Mr. Adolphus Trollope has published in four volumes—issued in two instalments at different periods—"A History of the Commonwealth of Florence, from the Earliest Independence of the Commune to the Fall of the Republic in 1531": a work which most happily combines profound knowledge of the subject (acquired during a long residence in the fine old city itself) with admirable literary skill in the manner of setting forth the facts. The author, it need hardly be said, is a hearty admirer of Italy, and a believer in the greatness of her future destinies; but he is no sentimentalist. He can see the dark side of the picture, as well as the bright; and, while asserting on behalf of Florence that the splendid Republic of the Arno really helped the progress of liberal opinion by maintaining throughout the middle ages a free constitution in the midst of despotisms both great and small, he is not forgetful of the serious limitations of the worth of that experiment, nor of the causes which led to its ultimate failure. The work must take a permanent place in the library; and it is pleasantly significant that, while commenced amidst the disappointments and the disillusionments which followed the Italian revolutions of 1848, it has been completed and published in the year of the Dante Festival, and of the transfer of the capital of united Italy from Turin to Florence. The next historical work of importance to this of Mr. Trollope's is the "History of the Rise and Influence of the Spirit of Rationalism in Europe," by Mr. W. E. H. Lecky, M.A., of Trinity College, Dublin. The book is, indeed, of wider scope than the one to which we have just been referring, and it has attracted more general attention, owing to the novelty of its conception and the boldness of its views. Mr. Lecky does not use the word "Rationalism" in precisely the sense generally attached to it in connection with religious opinion. He does not mean actual infidelity, but that secularizing tendency of the human mind which has so strongly asserted itself within the last three centuries (and especially for the last hundred years),—which is continually reducing the boundaries of the supernatural, and referring more and more the phenomena of the universe to the action of unswerving law,—which has progressively freed the human mind from one arbitrary authority after another,—and which is now advancing its parallels still farther against doctrines commonly regarded as sacred. The author alludes more especially to the decay of the belief in witchcraft as evidencing the great and beneficent work effected by this secularizing spirit; and it is not to be doubted that the argument of the book points by implication to some conclusions which the majority of the British public are not disposed to accept. But the treatise is unquestionably one of marked intellectual power, and embodies many truths which the world will be the better for considering; while the reverence with which it touches on Christianity will save the writer from the reproach of having indecorously handled the faith of Europe. Passing from general to particular history, we find an excellent condensation of General Todleben's "History of the Defence of Sebastopol," by Mr. William Howard Russell. This was first published in the *Times*, in the shape of a very long review of the original work, continued through several numbers; but it is, in fact, a species of abbreviation of the Russian officer's book, with the correction of some of the mis-statements which it contained—corrections which no one is better qualified to make than the former special correspondent of the leading journal. Mr. Russell has also published a history of the Atlantic Telegraph expedition of last summer, accompanied by some admirable lithographs by Mr. Robert Dudley. Mrs. Everett Green has added to her "Calendar of State Papers," from the State Paper Office, certain documents illustrating the domestic affairs of the reign of Charles II.; and from Mr. Churchill Babington we have a volume of Higden's "Chronicles and Memorials of Great Britain and Ireland," published under the direction of the Master of the Rolls, as well as some other works proceeding from the same source. Mr.

Prendergast has related the history of "The Cromwellian Settlement of Ireland," which, though the work of a Protestant, contains a vehement and somewhat one-sided denunciation of our treatment of the Irish Papists in the middle of the seventeenth century. Mr. Edward Burnet Tyler has published "Researches into the Early History of Mankind and the Development of Civilisation." Dr. Rennie's "British Arms in North China and Japan" is an interesting account of the writer's experiences as Senior Medical Officer of the Forces in the North of China, at Pekin in 1860, and at Kagosima in 1862—interesting, however, not so much from any new light it throws on the political and military events of the periods referred to, as from the pictures it presents of Chinese and Japanese life, and the practical working (not very successful it would seem) of the recent sanitary regulations introduced into our armies serving in Asia. Mr. G. O. Trevelyan relates the tragedy of the Cawnpore Massacre. Dr. Knighton has told "Elihu Jan's Story, or the Private Life of an Eastern Queen"—a narrative of the last days of the independence of Oude, by one who was Assistant Commissioner in that kingdom at the time of its seizure by the Anglo-Indian Government; Sir Charles Jackson has set forth "A Vindication of Lord Dalhousie's Indian Administration"; and the Duke of Argyle has republished from the *Edinburgh Review* some articles on "India under Dalhousie and Canning." The Rev. Julian E. Tenison Woods has compiled, in a thick volume of nearly a thousand pages, "A History of the Discovery and Exploration of Australia"—a very satisfactory book, though a little too bulky for general reference. Mr. William Howitt has also described the progress of discovery in Australia, Tasmania, and New Zealand; while Mr. Matthew Macfie has favoured the public with a volume on the history, prospects, and resources of Vancouver Island and British Columbia. An account of a singular body of religious fanatics and shameless sensualists has been published under the title of "History of the Sect of Mahárájas, or Vallabhácháryas, in Western India." Major Evans Bell's volume on "The Mysore Reversion" is rather political than purely historical; yet it contains a fair statement of the events attending our occupation of the territory once ruled by Hyder Ali and Tippoo Sultan, besides a searching examination of the very questionable policy pursued by our agents in that Indian State. To the same class of books must be referred Captain Hastings Fraser's work, "Our Faithful Ally, the Nizam," relating to recent events in the Decean, and the services rendered to us by its sovereign during the mutiny. Viscount Bury has given us a species of history of the progress of colonization, to which he has attached the title "Exodus of the Western Nations." The work is incomplete, since it does not include the colonies of India, Africa, and Australia; but it is an admirable history of the American colonies of England, France, Spain, Portugal, Holland, and Sweden—the settlements of the first three countries of course receiving the greatest amount of attention. Lord Bury writes with great simplicity, clearness, and vigour; often with considerable picturesqueness; and always with great knowledge of colonial affairs. He embodies in his work some observations on what he conceives to be the proper policy of this country towards the colonies of North America—a policy for which public opinion is certainly not yet prepared, but which must undoubtedly be faced in the future: viz., the entire emancipation of those youthful states from the Home Government. Mr. J. B. Hurlbut has also contributed to our knowledge of colonial history by the publication of a book entitled "Britain and her Colonies"; and Mr. Lyons McLeod's work on "Madagascar" traces the history of that island. The story of Bourbonist reaction in Naples has been told by Count Maffei in two volumes descriptive of "Brigand Life in Italy," in which the worst statements respecting the cannibal ferocity of the banditti acting on behalf of the deposed King, and the complicity of the Papal Government, are fully confirmed by official documents to which the author, as First Secretary of the Italian Legation in London, had access. Mr. Stefanos Xenos has compiled what he calls a "Diplomatic History of the Annexation of the Ionian Islands to the Kingdom of Greece," written (as is but natural) in a highly Hellenic spirit, and (which is neither natural nor creditable) with no little testiness towards England, notwithstanding our voluntary resignation of the Protectorate, which we might still have retained had we chosen. Mr. Americo Palfrey Marras has written a very able essay on "The Secret Fraternities of the Middle Ages," which obtained the Arnold Prize for 1865, and which presents a curious, though necessarily an incomplete, picture of some of those singular confederations—outside the law, and often antagonistic to it—which were the terror or the pride of former times. Mr. T. W. Allies, Lecturer on the Philosophy of History to the Catholic University of Ireland, has put forth a collection of his lectures with the general designation of "The Formation of Christendom." An extremely entertaining and really valuable contribution to our acquaintance with the England of Shakespeare's day has been made by Mr. William Brenchley Rye, Assistant Keeper of the Department of Printed Books in the British Museum, in the form of a volume called "England as seen by Foreigners in the Days of Elizabeth and James I., comprising Translations of the Journals of the Two Dukes of Würtemberg, in 1592 and 1610; with Extracts from the Travels of Foreign Princes and others." The various diaries

and journals here reproduced are full of the most minute details of the daily life of us English more than two centuries and a half ago, and bring to our mental eye with singular vividness the places and the people of that distant period. Of a similar nature, and also very interesting, are the "Documents from Simancas relating to the Reign of Elizabeth (1558—1568)," translated from the Spanish of Don Tomás González, and edited, with notes and an introduction, by Mr. Spencer Hall, F.S.A., Librarian to the Athenaeum. The papers have reference to the intrigues of Philip of Spain to obtain the hand of Queen Elizabeth in marriage, and to the subsequent attempts of the Spanish Ambassadors at London to obstruct the progress of the Protestant Reformation, and bring the country back to Roman Catholicism. Mr. Lysons has added to our knowledge of the early history of this island by a work on "Our British Ancestors." Mr. J. T. Gilbert, Member of the Council and Librarian of the Irish Academy, has to some extent supplied a want which has been long felt by students of Irish history—viz., a "History of the Viceroys of Ireland," with Notices of the Castle of Dublin and its Chief Occupants in Former Times;" a careful and laborious work, rather heavily written. The "Historical Essays" of the late Mr. Nassau W. Senior, and of Mr. Herman Merivale, have been reprinted in separate volumes. Some "Sketches of General History," by the late James Douglas of Cavers, now given to the world by his friends, exhibit considerable knowledge of past times, condensed into an able summary; and in Mr. Anthony Onéal Haye's "Persecution of the Knights Templars," we have a chapter of history but little studied, and here set forth with an amount of partisanship (the author being an enthusiastic advocate of the Knights) which renders the work of less value than it might otherwise have possessed. Mr. H. Sutherland Edwards, late Special Correspondent of the *Times* in Poland, has written, from official and unofficial sources, the "Private History" of the disastrous rising of 1863—a book full of valuable information as to the causes and objects of the insurrection. Mr. Philip Smith has published a further instalment (completing the division of Ancient History) of his "History of the World from the Earliest Records to the Present Time;" and Mr. George Rawlinson, Vol. III. of his "Five Great Monarchies of the Ancient Eastern World, or History, Geography, and Antiquities of Chaldea, Assyria, Babylon, Media, and Persia," collected and illustrated from ancient and modern sources. In a single volume, Dr. T. H. Dyer has traced the "History of the City of Rome, from its Foundation to the End of the Middle Ages"—a municipal history, having reference to the structures and monuments of the Imperial capital, not to its political vicissitudes; and Mr. Lionel James Trotter has furnished a sequel to Thornton's "History of India" in a work tracing the progress of events in that empire from the appointment of Lord Hardinge to the political extinction of the East India Company. The "Notes on the Battle of Waterloo" of the late General Sir James Shaw Kennedy, K.C.B., acting at the time of the battle on the Quartermaster-General's Staff of the Third Division of the Army, with a brief memoir of his life and services, and plan for the defence of Canada, are interesting in a very different direction; while the "History of Gipsies," by Walter and James Simson, is a curious work on a curious subject.

That branch of History which has arisen out of the AMERICAN WAR, now happily at an end, continues to receive additions; but the cessation of the struggle has damped the public interest in such works, and they have accordingly not been very successful. Early in the year we had Mr. Sala's "Diary in America in the Midst of War"—two volumes distinguished by the author's usual picturesqueness and power, and giving a very unfavourable impression of the Northern Americans and of the negro race. "Belle Boyd in Camp and Prison" is chiefly interesting as being the production of a Southern lady who exhibited great heroism in the course of the war, who married a Federal naval officer under rather romantic circumstances, and who, coming over to England, became for a little while an object of some attraction and curiosity. From an American source we have a rather ill-digested work, entitled "Southern Generals: Who they are, and what they have done;" and "The Story of the Great March, from the Diary of a Staff Officer," by Brevet-Major George Ward Nichols, Aide-de-Camp to General Sherman, in which a very minute and valuable account is given of that extraordinary campaign in Georgia and the Carolinas, undertaken and successfully accomplished last winter, which contributed in so large a measure to the collapse of the Confederacy. We have also had a second volume of Captain Chesney's "Campaigns in Virginia, Maryland, &c.," continuing the narrative to the close of 1863, and two volumes, published at intervals, of Lieutenant-Colonel Fletcher's "History of the American War." With respect to the last two works, it may be remarked that the time has not yet come for producing anything like a philosophical or sufficing account of the late gigantic struggle in the United States. Memoirs written by eyewitnesses and actors in that great convulsion are of course most important, and all must look forward with much curiosity to the narrative which it is understood General Lee is composing in his retirement; but men's passions are still too much inflamed for a calm and judicial summing up.

In HISTORICAL BIOGRAPHY we have to notice, in the first place, the completion of Mr. Carlyle's "History of Friedrich II. of Prussia, called Frederick the Great," by the publication of

the fifth and sixth volumes. The work is now finally committed to posterity. That it will ever be a popular work is inconceivable, and on some grounds not desirable. Its enormous size alone is against it, and the tone of hero-worship which pervades the whole production—the disposition to excuse, and even to admire, the high-handed despotism and more than questionable political morality of Frederick's mode of government—will render it offensive to those who are not always ready to condone the excesses of power for the mere power's sake. But it is unquestionably a work of great genius—at times picturesque, at times scornfully sarcastic or luridly tragic, at times grimly ludicrous, and invariably evincing remarkable industry in the collection of facts and the consultation of authorities. In France, the principle of hero-worship has been carried to fully as great height by the Emperor Napoleon, in his "History of Julius Caesar," of which an authorized translation, by Mr. Thomas Wright, has been published in England; but this is a work to which we shall chiefly make allusion under the head of French Literature. The life of a great Italian revolutionist has been ably written by Mrs. Horace St. John, whose volume on "Masaniello of Naples" brings to a focus the scattered memorials of that singular and interesting man, and places before the eye of the reader, in very vivid colours, the political and social condition of the Spanish and Neapolitan Viceroyalty out of which the nine days' convulsion arose. Dr. Hook has added Vols. III. and IV. to his "Lives of the Archbishops of Canterbury"—a work, not only interesting, but valuable, as a collateral illustration of English history. Mr. Lionel James Trotter has republished, under the title of "Studies in Biography," eight essays on the lives of great historical characters, originally written by him in various periodicals. Mr. John M'Gilchrist has compiled two rather hasty biographies of Richard Cobden and Lord Palmerston—the latter first published before the great statesman's death, and since then reissued in a second edition. Lieutenant-General the Hon. Sir Edward Cust has favoured us with the "Lives of the Warriors of the Thirty Years' War," which, excellent as it is, would have been still better had the materials been fused into a continuous and homogeneous narrative of the great struggle to which it refers, as by such a process a good deal of repetition might have been avoided. Dr. Leonard Schmitz has edited the late Major-General Smith's "Biographies of Eminent Soldiers of the Last Four Centuries." And Mr. William Chadwick has been bold enough to vindicate the character of King John from the imputations generally cast upon it; in fulfilling which task, he has had recourse to original authorities which he conceives bear out the view he undertakes to uphold.

GENERAL BIOGRAPHY does not present us with much of note. From the German, we have translations of "Louis Spohr's Autobiography," of "Furioso, or Passages from the Life of Ludwig von Beethoven," and of Baron Max Maria von Weber's life of his father, the great dramatic composer; the first, a very interesting work; the second, open to the objection that it "treats" the facts of the great musician's life in a manner that savours of the melodramatic; and the third, valuable for the authenticity of its facts. Also from the German comes a "Life of Michael Angelo," written by Herman Grimm, and translated by Fanny Elizabeth Bennett. The Rev. Mr. Barnard has "collected from the Danish of J. M. Thiele" a "Life of Thorwaldsen," the chief fault of which is, that it is too meagre in its English form to give anything like an adequate idea of the man and his works. Professor Tom Taylor has continued and completed the book commenced by the late Mr. Leslie, R.A., under the title of "Life and Times of Sir Joshua Reynolds, with Notices of some of his Contemporaries"—two volumes, presenting a vivid and lively picture of the painter and his companions. Josiah Wedgwood has found two biographers; Miss Meteyard, who has published the first volume of a splendidly illustrated work, containing a large number of original letters and other documents; and Mr. Llewellyn Jewitt, F.S.A., whose work is of smaller size and less pretensions. Mr. Charles Perkins has written the "Lives of the Tuscan Sculptors." Mr. Percy Fitzgerald has traced the career of Dr. Dodd, the clerical forger—a life hardly worth relating at any great length, though it is curious as an illustration of a bygone phase of London Society. Mr. Thomas Bendyshe has translated and edited, from Latin, German, and French originals, "The Life and Anthropological Treatises of Blumenbach." From Mr. Frederick Martin we have the "Life of John Clare"—a melancholy account of a mind naturally sensitive, placed under circumstances which it was neither strong enough to conquer, nor heroic enough to bear with dignity and patience. To Mr. H. R. Montgomery we are indebted for two volumes of "Memoirs of Sir Richard Steele and his Contemporaries," full of excellent matter, but rather too diffuse. Mr. Charles Hawkins, F.R.C.S., has published the Autobiography of Sir Benjamin Brodie; and Mr. Charles Knight has added a third volume to his own Autobiography, to which he gives the title of "Passages of a Working Life during Half a Century." Mr. Dircks (of "Pepper's Ghost" celebrity) has helped to rescue an able and industrious man from undeserved obscurity, in his "Biographical Memoir of Samuel Hartlib, Milton's Familiar Friend; with Bibliographical Notices of Works published by him, and a Reprint of his Pamphlet, entitled 'An Invention of

Engines of Motion.' A "Life of the Second Marquis of Worcester," one of the early pioneers of the steam-engine, has also proceeded from the pen of Mr. Dircks; and Mr. Smiles has furnished us with a very interesting work relating the "Lives of Boulton and Watt, principally from the Soho MSS., comprising also a History of the Invention and Introduction of the Steam-Engine." The late Lady Theresa Lewis—widow of Sir Cornwall Lewis—published, shortly before her death, the "Journal and Correspondence of Miss Berry" from 1783 to 1852, thus linking the days of Horace Walpole with the very times in which we live; and, in the department of theological biography, we have "The Life and Letters of the late Frederick W. Robertson, of Brighton," edited by Mr. Stopford A. Brooke.

Books of TRAVEL, as usual, are numerous. Mr. T. G. Bonney, M.A., F.G.S., member of the Alpine Club, has written an account of the Alps of Dauphiné, and of his own adventures there. Albania has been described by Mr. Arthur Kavanagh, in a work entitled "The Cruise of the R.Y.S. *Eva*"—the hearty, rattling, jovial production of a man of the world, who paints vividly what he sees in the life of to-day, and makes no pretence to being scholarly or poetic. Mrs. Delmard's "Village Life in Switzerland" gives a picture of the Helvetic Republic which, upon the whole, is not agreeable. The editor of "Life in Normandy" has published a volume narrating the results of "A Short American Tramp in the Fall of 1864," undertaken with a view to testing by the collection and examination of facts a glacial theory which the writer had formed in various countries of the old world. The book abounds with curious details of the geological features and very rapid fluctuations of the coasts of North America and Newfoundland, and of the effects of icebergs in modifying the structure of the land; but it also contains many particulars on less scientific subjects, and is amusingly written. Mrs. Beke, who accompanied her husband, Dr. Beke, on an antiquarian expedition into the East, has composed a lively, dashing book with the title of "Jacob's Flight, or a Pilgrimage to Harran, and thence in the Patriarch's Footsteps into the Promised Land." Mr. James M. Hutchings' "Scenes of Wonder and Curiosity in California" introduces us to a land little frequented (except at the gold fields) by Europeans, but presenting features of natural beauty unsurpassed in either hemisphere. Mr. Weld's "Last Winter in Rome" is mainly political in tone, but it adds some important touches to our knowledge of the existing condition of the city of the Caesars and the Popes, destined, sooner or later, to be also the city of the kings of re-united Italy. India and Australia have been described in a rather rambling and desultory volume entitled "Stray Leaves from the Diary of an Indian Officer;" and the former country, as it was in the days of the mutiny, by Mrs. Leopold Paget, the wife of a military officer, whose "Camp and Cantonment" cleverly photographs our great Indian dependency under the terror and gloom of those awful times. Mr. James Kerr's "Domestic Life, Character, and Customs of the Natives of India," concerns itself chiefly with the people, yet it is written by one who knows the country from personal residence. The Rev. J. L. Porter's work on "The Giant Cities of Bashan, and Syria's Holy Places," is a very important contribution to the literature of Eastern travel. The cities alluded to in the title are now deserted, and, as they lie out of the ordinary tracks of European explorers, have been generally passed over. They seem, however, to be of extreme antiquity; they are cyclopean in their proportions; and their picturesqueness is increased by the wild, solitary, and mountainous country in which they are situated. Mrs. G. A. Rogers has related her experiences during "A Winter in Algeria, 1863-64;" and the same country has been sketched by Mr. Sala since his return from his journey thither. In the superb folio devoted to the description and pictorial illustration of "The Principal Ruins of Asia Minor," by Charles Texier, Member of the Institute of France, &c., and R. Popplewell Pullan, F.R.I.B.A., we have a work which may be said to belong almost equally to the departments of Travel, Antiquarianism, and the Fine Arts; but we may as well mention it in the present place. The plates are by M. Texier, the letter-press by Mr. Pullan, and the volume is one possessing great value and interest for the architectural student. Similar in character is the work issued by Mr. C. T. Newton, M.A., Keeper of the Greek and Roman Antiquities in the British Museum, under the title of "Travels and Discoveries in the Levant," from which much may be learnt concerning the magnificent remains of ancient Greek art recently disinterred in various parts of Hellas. More discursive, but most interesting and admirable, is the late Sir Thomas Wyse's "Excursion in the Peloponnesus in the year 1858," now put forth under the editorship of his niece, Miss Wyse. Mr. Hepworth Dixon's "Holy Land" has, of course, an interest of another description, and that interest it sustains and satisfies by a singularly glowing and picturesque account of the mountains, valleys, streams, towns, and villages, identified with the life of Christ. Mr. H. B. Tristram has also published a work on the same country. Mr. Thoreau, an American, gives us a book on "Cape Cod," a peninsula running out from Massachusetts. Mr. Frederick Boyle, F.R.G.S., narrates his "Adventures among the Dyaks of Borneo." Viscount Milton and Mr. W. B. Cheadle have together produced a very entertaining work—"The North-west Passage by Land"—in

which, with a great deal of humour and good-humour, they record their adventures in the course of an expedition they conducted from the Atlantic to the Pacific, with a view to discovering the most direct route through British territory to the gold district of Cariboo; an expedition attended with no little peril of death from cold and famine. "An Old Bushman," who has already reported on Australia and Lapland, has obliged the reading public with a very big book called "Ten Years in Sweden, being a Description of the Landscape, Climate, Domestic Life, Forests, Mines, Agriculture, Field Sports, and Fauna, of Scandinavia"—a volume containing many interesting particulars of the country to which it refers, but needlessly encumbered with a great deal of superfluous matter. The countries bordering on the Mediterranean—Spain, Italy, Greece, Turkey, and Egypt—have been rapidly but effectively sketched in a work entitled "The Marathon and the Mediterranean." From "A Scotch Family" we have a genial, unpretending book on "The Harz Forest." The Rev. Harry Jones—an agreeable writer of essays—has composed a pleasant volume on "The Regular Swiss Round," which, besides being well and picturesquely written, is useful to intending tourists, as indicating to them the best routes to be taken. Mr. C. T. Bidwell furnishes a rather pretentious book on "The Isthmus of Panama." The Rev. G. F. Browne has put forth, under the designation of "Ice-Caves in France and Switzerland," a very curious account of some little-known chasms in the Alps and Jura, the ice-formations of which are extremely singular. Mr. O'Shea has published a handy "Guide to Spain," and Miss Mary Eyre (sister of the now celebrated Governor Eyre, of Jamaica) gives us "Over the Pyrenees into Spain." Mr. Thomas West, a missionary, has printed some "Reminiscences of a Personal Mission to the Friendly Islands and their Dependencies." Captain Hall's "Queen's Messenger, or Travels on the Highways and Bye-ways of Europe," may be described as a rollicking scamper over several of the Continental countries by one whose occupation, as a bearer of Government despatches, necessarily makes him acquainted with a wide extent and great variety of country. Mr. S. S. Hill, F.R.G.S., treats of Egypt and Syria, and Mr. Charles Bonar of Transylvania, a corner of Europe of which less has been written than perhaps of any other division of this quarter of the globe. Mr. Ussher writes a narrative of a "Journey from London to Persepolis," including wanderings in Daghestan, Georgia, Armenia, Kurdistan, and Mesopotamia. Mr. W. H. Russell has added a third volume, treating of Canada, to his diary of his "Journey North and South." Captain Spratt's "Travels and Researches in Greece" refers chiefly to the natural history of that country. Mr. William Gifford Palgrave has written an account of his experiences in "Central and Eastern Arabia." Lady Duff Gordon has collected her "Letters from Egypt in 1863-5." Mr. Thomas J. Hutchinson prints some "Buenos Ayres and Argentine Gleanings," and the Rev. Charles W. Thomas the record of his "Adventures and Observations on the West Coast of Africa and its Islands," with historical and descriptive sketches of Madeira, Canary, and the Cape Verd Islands. Dr. Rennie's "Peking and the Pekingese" contains some valuable particulars, by an eye-witness, of life in the Imperial city of China during the first year of the British Embassy, to which the doctor was professionally attached; and in "Pen and Pencil Sketches in Italy," by the authoress of "A Voyage en Zigzag, Switzerland and Tyrol," we have another addition to the immense literature of Italian travel. Probably the most important book of Travels of the year, however, is the narrative, by Dr. Livingstone and his brother Charles Livingstone, of the famous expedition to the Zambesi and its tributaries, leading to the discovery of the Lakes Shirwa and Nyassa.

In the department of PHILOSOPHY we have not many works to note, but some of those are important. Summaries of the two most important schools of modern philosophical thought have, however, been published. From Mr. James Hutcheson Sterling we have a work, in two volumes, entitled "The Secret of Hegel, being the Hegelian System in Origin, Principle, Form, and Matter"—a production of remarkable ability, the result of years of thought and study, and giving as clear an idea of the main principles of Hegelianism as is possible in the case of a system so abstruse and difficult. Mr. Stuart Mill has published—first in two successive numbers of the *Westminster Review*, and subsequently as a small volume—an admirable account of the works of Auguste Comte; while in another book he has conducted with singular ability "An Examination of Sir W. Hamilton's Philosophy, and of the Principal Philosophical Questions discussed in his Writings." In the latter treatise he has very severely handled some of the favourite positions of the great Scotch thinker, reasserting, in opposition to him, the philosophical ideas of the school of Bacon, Hobbes, Locke, &c.; and the book has led to considerable discussion in the intellectual world, one or two replies having already appeared, of which the chief is a vindication of the Hamiltonian philosophy by Mr. James Hutcheson Sterling. Mr. W. Cave Thomas has written an essay on "The Conformation of the Material by the Spiritual, and Holiness of Beauty," in which a very good intention is obscured by considerable vagueness and extravagance in the ordering of the author's ideas. "A Treatise on Logic, Pure and Applied," has been put forth, in a little volume,

by Mr. S. H. Emmens, who has given, on the whole, a very good summary of this thorny branch of mental science. Mr. W. H. Gillespie, already known as a metaphysical writer, adds to his former works an essay on "The Argument, à *Priori*, for the Moral Attributes of God"—an argument managed on the old deductive method, and open to several objections. Mr. Grote's "Plato and the other Companions of Socrates" is a masterly epitome of the writings of the great Greek philosopher (if a work in three such bulky volumes can be described as an epitome), and a learned commentary on the state of society and opinion in the age to which it refers. "Time and Space" is the rather alarming title of a metaphysical work by Mr. Shadworth H. Hodgson, in which the author takes those two formidable entities as representing the simplest elements of our consciousness. The discussion is necessarily very difficult, and the writer's style is sometimes unnecessarily obscure; but a good deal of thought is apparent throughout, and the book is worth studying by the curious in such speculations. Miss Frances Power Cobb has published a volume of "Studies of Ethical and Social Subjects," distinguished by much thought and good sense. From Professor Masson we have a review of "Recent British Philosophy;" from Mr. Todhunter a "History of the Mathematical Theory of Probability, from the Time of Pascal to that of Laplace;" from Mr. Joseph Henry Green, "Spiritual Philosophy founded on the Teaching of Samuel Taylor Coleridge;" and from Mr. Alexander Bain a second edition of his book on "The Emotions and the Will," originally published in 1859, but now so much enlarged and recast as almost to amount to a new production.

Works in THEOLOGY we have noticed in our Summary of the Religious Year; and books relating to SCIENCE will be referred to in our next week's Supplement, in connection with that branch of intellectual study.

ANTIQUARIANISM, TOPOGRAPHY, and FOLK LORE, must not be overlooked. Under this head we have a volume called "Popular Genealogists," from which we may learn something as to the sham "family trees" which are sometimes manufactured to flatter the vanity of pretentious people; a work by Mr. Howard Staunton on "The Great Schools of England," containing a good deal of information on the past history, present condition, and prospects, of such public seminaries as Eton, Winchester, Westminster, St. Paul's, Harrow, Rugby, &c.; a little book of "Memorials of the King's School, Canterbury," by the Rev. J. S. Sidebotham, M.A.; three admirable volumes by Mr. Timbs on "The Romance of London," containing a multitude of curious stories connected with the metropolis; a book on a similar subject by Mr. Walter Thornbury, called "Haunted London;" a series of topographical, antiquarian and biographical papers on the "Highways and Byways" of the City, by the author of "London Scenes and London People;" a volume by Mr. John Fisher on the "History and Antiquities of Masham and Mashamshire" (a village and district in the North Riding of Yorkshire); an "Introductory Lecture on Archaeology," delivered before the University of Cambridge by Mr. Churchill Babington—a book calculated to do good service in diffusing a taste for sound antiquarian knowledge; an amusing collection of gossip called "Etoniana;" a volume of "Memorials, Archæological and Historical, of Chester, Manchester, St. Asaph, and Bangor," by Mr. Mackenzie Walcott; an account, by Mr. George Tate, of "Ancient British Sculptured Rocks of Northumberland and the Eastern Borders;" an inquiry by Mr. George Moore into "The Ancient Pillar Stones of Scotland," with reference to the meaning of their inscriptions, and their bearing on ethnology; a pleasant account of the "Killarney Lakes," by Mr. and Mrs. S. C. Hall, with numerous steel-plates and wood-cuts; a "History of Caricature and Grotesque in Literature and Art," by Mr. Thomas Wright; a work by Mr. R. W. Binns, entitled "A Century of Potting in the City of Worcester," containing an account of the Royal Porcelain Works in that town, and of the Celtic, Roman, and Mediæval Pottery of the county; and "Three Notelets on Shakespeare," by Mr. William J. Thoms, F.S.A., the well-known and able editor of *Notes and Queries*, who, in the little volume alluded to, has brought together some valuable facts with reference to the dramatic intercourse between England and Germany in the time of Elizabeth, the "folk lore" embodied by our great poet in some of his fanciful plays, and the very doubtful theory that Shakespeare was at one time a soldier. The stage has also received some collateral illustration from Mr. William Kelly's "Notices Illustrative of the Drama and other Popular Amusements, chiefly in the Sixteenth and Seventeenth Centuries," extracted from the Chamberlain's Accounts and other MSS. of the borough of Leicester—a book full of excellent "raw material." Mr. Sabine Baring Gould has written a work full of a fascinating horror, which he calls "The Book of Were-Wolves, being an Account of a Terrible Superstition." The Early English Text Society continues its interesting publications illustrative of our primitive literature, and we have had during the year reprints of old works connected with King Arthur, ancient alliterative poems and philological treatises, and other curious waifs and strays of a distant past. The Arthur of Romance has also been brought forward in a publication edited by Mr. F. J. Furnivall, which consists of a reprint of the fifteenth-century poem, "Le Morte Arthur," forming No. 2,252 of the Harleian MSS., and celebrated in recent times as affording

the groundwork of Tennyson's noble poem of the same name. The old poem, though far inferior to the modern, contains some beautiful features; and this reprint (which has been fittingly dedicated to the Laureate) is rendered additionally interesting by an excellent essay on the Arthurian romances written by the late Mr. Herbert Coleridge. Mr. John F. M'Lennan, Advocate, has published a remarkable work on "Primitive Marriage," with a view to showing that the idea of forcible abduction was at the bottom of most of the ancient and savage forms of courtship and wedlock, and is still traceable in many modern customs. The subject is both singular and important, and has been handled with much skill and learning; the work contains also a curious inquiry into the subject of kinship through females only, as existing in certain tribes. Among books bearing on the ancient legends and superstitions of these islands, we have an admirable collection of "Popular Romances of the West of England, or the Drolls, Traditions, and Superstitions of Old Cornwall," collected and edited by Mr. Robert Hunt—two volumes of charming gossip on one of the most interesting counties of England. The same county has also been described in its more ordinary features by M. Alphonse Esquiro (who, though a Frenchman, writes in English), in a work which he entitles "Cornwall and its Coasts;" and by Mr. Elihu Burritt, the American author, in his "Walk from London to Land's End and Back, with Notes by the Way." Mr. Walter White, already famous as a home tourist, has given us another two volumes of the same description as his previous works, this time describing "Eastern England, from the Thames to the Humber;" and Mr. Alexander Smith has written a most eloquent book, full of poetical prose, called "A Summer in Skye," which brings that wild northern island, its primitive people, and its savage old traditions, very vividly before the reader's mind.

ESSAYS, as usual, have been liberally supplied to the public. "A. K. H. B." has of course not been absent from the field, but has favoured us with another batch of reprints of Magazine and Review articles, with the designation of "The Critical Essays of a Country Parson." Mr. J. F. Boyes writes a collection of short observations on subjects connected with religion, morals, politics, social usages, literature, &c., to which he gives the title of "Lacon in Council"—a work containing evidences of some thought and much reading, but very incomplete in many respects. Mr. Matthew Arnold's "Essays in Criticism" are distinguished throughout by fine scholarship and original views, but are not unfrequently very paradoxical. The "Campaigner at Home" of "Shirley"—a writer in *Fraser's Magazine*—is a charming expression of an intellect which combines humour, sadness, and book-knowledge, in a certain dainty and tender fashion. The same writer—whose real name is Mr. John Skelton, an advocate of Edinburgh—has published a short vindication of Dryden from the charges of worldliness and dishonesty, to which certain incidents in his career laid him open; a vindication enthusiastically and ably conducted, but not very successful. Mr. William Benton Clulow's "Essays of a Recluse, or Traces of Thought, Literature, and Fancy," are liable to the objection of being too slight and meagre; indeed, the same thing may be said of aphoristical books generally. Two volumes of discourses of a rather remarkable character have been published under the title of "Henry Holbeach, Student in Life and Character: a Narrative and a Discussion." The supposed author is evidently a fiction; but a striking picture is drawn of a mind Puritanical in the severity and loftiness of its principles, yet having a natural tendency to modern forms of free thought. The greater part of the work is devoted to a consideration of the chief religious and moral questions agitating the minds of men at the present day, and the tone adopted by the writer is certainly not orthodox. "The Rook's Garden" is a set of essays and sketches by Mr. Cuthbert Bede, agreeably written, but in no respect remarkable. Vol. II. of the "Life and Writings of Joseph Mazzini" consists of his "Critical and Literary" Essays. Mr. Anthony Trollope's "Hunting Sketches," and a Don's "Sketches from Cambridge," are reprints from the *Pall Mall Gazette*. Sir John Davis, formerly our representative in China, and a great authority on all matters relating to that empire, has published a small volume of "Chinese Miscellanies," the interest of which need not be insisted on. Cardinal Wiseman has left behind him a posthumous essay on Shakespeare, which was to have been delivered at the Royal Institution. Mr. Miall has given us "An Editor off the Line;" Mr. Edmund Yates, "Pages in Waiting" and "The Business of Pleasure;" the author of "Lost Sir Massingberd," a collection which he calls "People, Places, and Things;" and Mr. Hannay a volume entitled "Characters and Criticisms;" all of them reprints from periodicals. "Soldiering in Sunshine and Storm" is the title of a most creditable volume of sketches by William Douglas, a private in the 10th Royal Hussars; and Mr. Alexander H. Japp—evidently a young writer infected with the Carlyle fever—has printed three essays on "Three Great Teachers of our Time," viz., Carlyle, Tennyson, and Ruskin. From Mr. Ruskin himself we have a volume with the fantastic title of "Sesame and Lilies," containing two lectures on books and women, characterized, like all the author's productions, by the most splendid eloquence and the most wrong-headed reasoning; also, a little work on minerals, written in a set of dialogues aiming at sprightliness, called "Ethics of the Dust."

FICTION is at all times a large department of literature, and this year the flood of novels and tales has in nowise diminished. Notwithstanding the denunciation of novel-reading by the Archbishop of York, who regards the sympathy excited in favour of imaginary heroes and heroines as a waste of that valuable commodity, of which an insufficient stock remains for the needs of ordinary human beings, people continue to call for their three volumes of love, intrigue, adventure, calamity, happiness, or what not, and it is evident that the taste for this species of composition rather increases with the spread of education than falls off. It would be both impracticable and superfluous for us even to glance in this summary at all the novels which have been published during the year, and of which the larger number were destined to nothing more than a few weeks' flimsy existence in the circulating libraries. We can only select the most special examples of the art; and of these the chief is undoubtedly Mr. Dickens's last story, "Our Mutual Friend." We alluded to the work in our last year's Literary Supplement, eight parts having then appeared; but it has been completed during the present year, and in October was given to the public in the form of two volumes. A close critical examination will not fail to detect some serious faults in the construction of this tale, and in the conception and development of two or three of the characters; but in none of its author's works have there been more admirable examples of his knowledge of life and of the human heart, while the old mastery over humour and pathos, and the old picturesqueness in scenery and accessories, are as evident as in any of those earlier stories which have now become classics. Mr. Anthony Trollope's "Can You Forgive Her?" has also been concluded in its serial form. The writings of this gentleman are widely distinct from those of Mr. Dickens, being less charged with emotion and sentiment, less highly coloured in the situations and the language, and more according to the every-day, middle-class standard. They avoid Mr. Dickens's faults of occasional extravagance and grotesqueness; but, at the same time, they are wanting in the extraordinary power and glorious intuitions of the more famous writer's genius. Mr. Trollope, however, has a very large public, and most deservedly so; and his latest completed work (for another is already in progress in the *Fortnightly Review*) will maintain his reputation for quiet insight into character and polished charm of style. From the same author we have also had "Miss Mackenzie," a story the effect of which is rather depressing. The authoress of "John Halifax, Gentleman," has given us a novel called "Christian's Mistake," which, considered on ethical grounds, is in itself a mistake, but which of course, like Miss Mulock's other works, contains some powerful writing and some touching points. Mr. William Gilbert's "De Profundis, a Tale of the Social Deposits," is worthy to be read, not only for the entertainment to be derived from it as a story, but for the information it conveys, from the author's actual knowledge, as to the sad, weary, suffering, often wrong-doing, but at the same time sorely-tempted, classes to be found in the back slums and obscure alleys of London and Westminster. Miss Thomas, the authoress of "Denis Donne," has this year published "Theo Leigh" and "On Guard"—both marked by evidences of decided ability, at present immature. Miss Braddon continues her wonderful career of ingenuity and productiveness. She has given us within the twelvemonth just expiring "Only a Clod" and "Sir Jasper's Tenant;" and has commenced a third story—"The Lady's Mile"—in the *St. James's Magazine*. With this excessive and continuous prodigality, the highest measure of excellence is not to be expected; and, though the authoress of "Lady Audley's Secret" still exhibits the fertility of invention, cleverness of plot, picturesqueness of scenery, and general power of fixing the attention of her readers, which first drew the public eye to her writings, it is to be feared she has given up all ambition (if she ever cherished it) of rising to serener and more permanent heights in the literature of fiction. She is probably content with the profit and the fame of her present success, and, as she has certainly added largely to the entertainment of a numerous circle of readers, the novel-consuming public generally have no right to complain. Mr. Dutton Cook has written a very amusing story, with a good moral purpose, unassumingly suggested, entitled "Sir Felix Foy, Bart." Mr. Percy Fitzgerald has reprinted from *All the Year Round* his novel "Never Forgotten"—a book characterized by many of the best qualities of realistic fiction, but faulty in construction, especially in the management of the catastrophe. The authoress of "Mary Powell" writes a tale of Italian country life, called "Selvaggio," in which she professes to relate, under a slight covering of fiction, the progress of Protestantism among the Italian population. Some of her facts, however, are more than doubtful, and the tone in which she writes is wanting in breadth and liberality. On the other side of this long-standing controversy between Protestants and Papists must be noted Lady Georgiana Fullerton's novel, "Constance Sherwood, an Autobiography of the Sixteenth Century," wherein we have a vivid and, it must be admitted even by us Protestants, a substantially correct picture of the sufferings of the Roman Catholics in England during the reign of Queen Elizabeth. Mr. W. C. Hazlitt—a young writer belonging to an illustrious literary house, and himself already favourably known as an author—has put forth, under the name of "Sophy Laurie," a novel which is at once clever and unsatisfactory. Mr. Mortimer Collins gives us a story—"Who is the

Heir?"—in which he has sought, though not very successfully, to rival the complicated and ingenious plots of his namesake, Mr. Wilkie Collins. From Mr. W. Harrison Ainsworth we have "The Spanish Match, or Charles Stuart at Madrid," in which the author once more proves that no amount of experience in life is sufficient to teach him how human beings think, talk, and act; from Mr. John Saunders an improbable narrative entitled "One against the World, or Reuben's War;" and from the author of "Lost Sir Massingberd" a tale of the good old romantic school, now but seldom regarded, called "The Clyffards of Clyffe." Mrs. Henry Wood has obliged her many readers with a new story, bearing the name of the heroine, "Mildred Arkell," where we find many serviceable old materials again worked up; Mrs. Olliphant has added to her former triumphs by the publication of "Agnes"—a fiction full of power, originality, boldness, and deep pathos, having all the effect of a real experience; Miss Amelia B. Edwards reproduces from *All the Year Round* her "Half a Million of Money;" and Miss Georgiana Craik—a lady whose previous productions have attracted the attention both of the critical and the uncritical—has put forth a new work entitled "Faith Unwin's Ordeal."—Though widely distinct from the ordinary novel, we must mention under the general head of Fiction, "Little Wanderlin and other Fairy Tales," a book for children, of the right sort; a translation of a collection of fanciful tales by Hans Christian Andersen, called "What the Moon Saw," &c.; a very entertaining version by Mr. Charles Wells of some Oriental stories, in the manner of the "Arabian Nights," the chief of which bears the title of "Mehemet the Kurd;" and translations of two Icelandic sagas—that of "Gisli the Outlaw" by Mr. Dasent, and that of "Viga Glum" by Sir Edmund Head.

POETRY has this year seen the rising of a new star which, unless dimmed by its own defects, promises to take a prominent and glorious position on the literary horizon for years to come. Mr. Algernon Charles Swinburne was known before the present year as the author of two plays called "The Queen Mother" and "Rosamond;" but the volume containing them did not make much noise, and it was not until the publication of "Atalanta in Calydon," about the end of March, that the attention of critics was directed to the extraordinary powers evinced by a young and until then obscure writer. Within the last few weeks, Mr. Swinburne has put forth another tragedy—"Chastelard," a drama founded on one of the unfortunate and not very creditable amours of Mary, Queen of Scots; so that we have now sufficient means of judging of the author's capacity, and of his right to take a recognized place among the poets of England. His powers are unquestionably of a very high order. The choruses in "Atalanta" were astonishing for their imaginative insight, their richness of imagery, their depth of impassioned thought, the nervous suppleness of their language, and the lyrical flow of their versification; and many of the speeches of the characters were full of poetry and dramatic truth. In "Chastelard," again, we have a splendid example of the poetry that lies in vehement and absorbing passion; but there is some reason to fear that Mr. Swinburne is wanting in the higher beauty of moral dignity and sweetness. He absolutely revels in the tumult of sensuous feeling, and the reader is conscious of the lack of something calmer and grander as the background of so much feverish life. This, however, may come with those "years that bring the philosophic mind;" and in the meanwhile Mr. Swinburne has good cause to be proud of the success he has already attained. Another poet who has this year stepped out of comparative obscurity into prominence is Mr. Robert Buchanan, whose "Idyls and Legends of Inverburn" exhibit a great advance on his "Undertones." Mr. Buchanan is a Scotchman, with something of the Northern intensity and gloom; but he is a true poet, with a vein of deep pathos and a subtle sense of beauty. Two years ago he was unknown; he has now taken a definite position, which we trust his future writings will strengthen. Mr. Allingham has given us another volume of verse, which he calls "Fifty Modern Poems"—a charming book of genuine feeling and true perception, like everything which issues from the same pen. Miss Isa Craig, who first became known as the winner of the prize poem read at the Crystal Palace at the Burns Centenary festival in January, 1859, and who has since written some pleasant feminine verses, has now made a bolder attempt, having published a drama called "Duchess Agnes," which, though defective on dramatic grounds, contains some extremely tender and beautiful writing. Mr. R. H. Horne, whose plays and poems of twenty and thirty years ago remain in the memory of those who read them, but who for a long while past has been buried in the wilds of Australia, has again made his appearance before the home public with a classical drama on the subject of "Prometheus the Firebringer," in which we recognise much of the old strength formerly exhibited in "Orion," "Cosmo de' Medici," and "The Death of Marlowe." Mr. Arthur Munby has printed some "Verses New and Old," distinguished by thought and emotion; while from a lady hitherto unknown—Mrs. Frederick Prideaux—we have a poem entitled "Claudia," sufficiently good to encourage in us favourable anticipations of the authoress's future. Of new editions we should mention those of Mrs. Fanny Kemble's, Sir Bulwer Lytton's, Mr. John Edmund Reade's, and Dean Alford's poems, all four revised by the authors themselves; a reprint (illustrated) of the "Legends and Lyrics" of the late Miss Adelaide Anne Proctor, with a

preface by Mr. Dickens; and the "Selections" in "Moxon's Miniature Poets," of which the chief have been Tennyson, Browning, and Wordsworth—the first two made by the poets themselves, and the last by Mr. Francis Turner Palgrave.—Poetical translations have been numerous during the year, especially of ancient Greek authors, a fashion for rendering whom into English seems to have been set by Lord Derby. Thus, we have had a translation of the "Iliad" into English Hexameters by Mr. Edwin W. Simcox; another translation of the same poem into the same metre by Mr. J. H. Dart; a third by Mr. Philip Stanhope Worsley into the Spenserian stanza; a fourth into English blank verse by Mr. Ichabod Charles Wright; a translation of the "Odyssey" into English blank verse by Mr. George Musgrave, of Brasenose College, Oxford; the "Agamemnon," "Choephoroi," and "Eumenides" of Æschylus, rendered into English verse by Miss Swanwick—a work of scholarship such as we do not often find proceeding from a lady's pen; and the tragedies of Sophocles, translated by Mr. E. H. Plumptre, with a biographical essay. In "Folia Silvulae" we have, on the other hand, some elegant and ingenious renderings of English poems into Latin and Greek verse—chiefly the former. Dante's "Inferno" has been translated in the metre of the original by the Rev. Prebendary Ford; the whole of the "Divina Commedia," by Mr. John Dayman, M.A., rector of Skelton, Cumberland, and formerly Fellow of C.C.C., Oxford, who also has followed the *terza rima*, and who publishes the Italian and English on opposite pages; Tasso's "Jerusalem Delivered" by Sir John Kingston James; and Goethe's "Faust" by Mr. Theodore Martin.

In MISCELLANEOUS OR GENERAL LITERATURE, we have a few remaining works to notice. Mr. Hain Friswell has published a useful volume, which he entitles "Familiar Words," and which consists of a collection of well-known quotations from standard authors and popular phrases, with parallel passages in illustration—a work very handy as a book of reference, the excellence of which has been somewhat marred by certain errors that have crept in, but which are easily removable in a second edition. We have also had a new and enlarged edition of another work of the same nature, compiled by a lady, and called the "Handbook of Familiar Quotations, chiefly from English Authors." "A Writer to the Signet" has compiled a volume of "Remarkable Convictions," consisting, for the most part, of narratives of singular criminal cases tried in Scotland, the value of which would have been greater had they been given without fictitious adornment. "Evenings in Arcadia" is the title of a volume of criticisms by Mr. John Dennis (not the censorious John Dennis of the "Dunciad") on our old poets. Mr. James Richmond Sheen has written a pleasant account of "Wine and Other Fermented Liquors, from the Earliest Ages to the Present Time." Mr. Robert Kerr, an architect of some standing, has put forth a treatise on "The English Gentleman's House, or How to Plan English Residences, from the Parsonage to the Palace, with Tables of Accommodation and Cost, and a Series of Selected Plans." Mr. Fergusson has published the first volume of a most interesting and magnificently illustrated "History of Architecture," and also a set of very learned "Lectures on the Holy Sepulchre and the Temple." Mr. John A. Heraud has revived the favourite "transcendental" criticism of a quarter of a century ago, or more, in a massive volume to which he has attached the title of "Shakespeare: his Inner Life as Intimated in his Works"—a performance not devoid of ingenuity, yet as unsatisfactory as all such misty attempts at reaching "the Absolute" must necessarily be. Miss Mary Carpenter, in her work on "Our Convicts," has added considerably to our knowledge of one of the most painful and perplexing problems of our social state. She points out many faults in the English convict system, and is strongly in favour of the Irish system established by Sir Walter Crofton. Equally interesting on the same great question is the "Journal of a Third Visit to the Convict-Gaols, Refuges, and Reformatories in Dublin and its Neighbourhood," by the Recorder of Birmingham and his Daughter, who are also in favour of the system prevailing in the sister island. Mr. Thomas Archer has devoted a volume of well-written sketches to "The Pauper, the Thief, and the Convict," their haunts and habits. Mr. Charles Cowden Clarke's "Molière Characters" is an agreeable collection of criticisms and translations. Mr. Philip Henry Gosse has brought out another of his elegant works on natural history, with the title "A Year at the Shore." Mr. John Boyd Kinnear's "Principles of Reform, Political and Legal," is a very thoughtful and ably argued treatise, advocating, among other things, an education franchise. The other chief political works of the year are:—"The Ideas of the Day on Policy," by Charles Buxton, M.A., M.P.; and "Constitutionalism of the Future, or Parliament the Mirror of the Nation," by James Lorimer, Regius Professor of Public Law in the University of Edinburgh; Mr. Hatton Turnor's "Astra Castra" is a sort of history of ballooning, or rather a species of portfolio of odds and ends about balloons, ancient and modern, with photzincographic copies of curious plates, and some wild remarks and speculations by the author. Two works by tradesmen, on the subject of their trades, deserve mention here, as being genuine books, written with a literary feeling, and containing a great deal of information which we are all glad to possess; viz., "The Book of Perfumes,"

by Mr. Eugene Rimmel, and "Diamonds and Precious Stones, their History, Value, and Distinguishing Characteristics," by Mr. Harry Emanuel. Another book on Precious Stones has also been published by Mr. C. W. King. Captain Burton has collected a volume of negro sayings, under the designation of "Wit and Wisdom from West Africa, or a Book of Proverbial Philosophy, Idioms, Enigmas, and Laconisms." Mr. John Lubbock has made a valuable contribution to our knowledge of the primitive world in his "Prehistoric Times, as Illustrated by Ancient Remains, and the Manners and Customs of Modern Savages." In Mr. Howard Williams's "Superstitions of Witchcraft" we have an intelligent account of one of the most lamentable delusions of the human mind. Mr. John Hullah has published a course of lectures, delivered by him at the Royal Institution, on "The Third or Transition Period of Musical History"—that is to say, the period (as far as England is concerned, though other countries are mentioned as well) from Henry Lawes to Handel. The "Letters of Mozart (1769-91)" have been translated from the collection of Ludwig Nohl by Lady Wallace. The Rev. W. Strickland, S.J., Military Chaplain in India, and Mr. T. W. Marshall, have conjointly written an account of "Catholic Missions in Southern India to 1865," which is interesting for some of its facts, but so deformed by a bigoted Papistical spirit that its value is greatly impaired. "Mystifications" is the title of a volume in which Miss Clementina Stirling Grahame gives an account of her successes, forty years ago, at Edinburgh, in the assumption of characters which imposed even on her intimate friends. The Rev. Mr. Wood's "Homes without Hands," and Mr. Timbs's "Strange Stories of the Animal World," are both excellent specimens of the literature of natural history, popularly treated. The authoress of "Amy Herbert" (Miss Sewell) has published two volumes of remarks on the "Principles of Education, drawn from Nature and Revelation, and applied to Female Education in the Upper Classes." Mr. W. C. J. Moens, whose recent seizure by Neapolitan banditti caused so much anxious sympathy at home, has related his dismal experiences under the title of "English Travellers and Italian Brigands: a Narrative of Capture and Captivity." From the author of "The Autobiography of a Beggar Boy" we have a volume of "Three Years among the Working Classes in the United States during the War," which does not give at all a favourable view of the condition of artisans in the Western Republic; from Mr. Patterson, a work on "The Economy of Capital, or Gold and Trade," written in opposition to the Bank Act of 1844; from an anonymous author, a book composed with a similar object, called "The Bank of England and the Organisation of Credit;" from a writer in *All the Year Round*, a small volume on "The Bubbles of Finance; from Mr. F. R. Grahame, some account of the "Progress of Science, Art, and Literature in Russia;" from Archdeacon Smith, an entertaining and suggestive little volume on "Common Words with Curious Derivations;" from the Rev. Frederick W. Farrar a very curious treatise on the origin of Language, which he ascribes to the imitation of natural sounds; and from Mr. John de Liefde an account of "Six Months among the Charities of Europe"—a work of sterling merit, the chief objection to which lies in the fact that the author confines his attention too much to Germany.

The deaths of celebrated literary men and women during the year that is just closing have been somewhat numerous; indeed, it would be unusual if there were not several to record. The first person of note connected with letters whom the new year removed from us was Mr. LEITCH RITCHIE, who died on the 16th of January, at East Greenwich, at turned sixty years of age. He was first known as an editor of and writer in the *Annuals* which, five-and-thirty years ago, were the most popular form of Christmas literature. Subsequently he became the working editor of *Chamber's Journal*, where he wrote a good deal. In early life he was in India, and to the effects of a tropical climate, followed by a long course of literary labour, we may probably attribute the attack of paralysis which, after some years of suffering, carried him off.

Cardinal WISEMAN died on the 15th of February, in his sixty-third year. His association with literature was, of course, secondary to his position as a churchman; but it was sufficiently marked to render it imperative on us to include his name in this department of our summary. He was a man of amiable disposition, of quiet manners, and of cultivated tastes, fond of books and of art, and a special admirer of Shakespeare, with respect to whom he left a posthumous critical work, since published. His other writings (apart from those on controversial subjects) had reference, principally, to art and mental cultivation; but he composed two works bearing on history—the "Future Historian's View of the Present War" (the Crimean War), and "Recollections of the Last Four Popes"—as well as a novel called "Fabiola," in which the sufferings of the early Christians in the catacombs of Rome are commemorated. He assisted in founding the *Dublin Review*, to which he frequently contributed, and he also delivered several lectures.

Italy has lost a sincere admirer, and England a woman of fine taste and literary skill, in THEODOSIA TROLLOPE, the wife of Mr. Adolphus Trollope, author of the "History of the Com-

monwealth of Florence." The lady was a native of Devonshire, but she had for several years resided with her husband in what is now the new capital of Italy, from which city she wrote many letters to the *Athenaeum* on literary and art gossip, some of which have been reprinted in a separate volume. She wrote also in other English periodicals, was well acquainted with modern languages, and was an accomplished artist and musician, though only an amateur. She died at Florence in the spring. Her name was but little known to the general English public; but it was widely known and greatly honoured in the North of Italy, and she was not the least brilliant member of a family which has contributed largely to the literature of the day.

Mr. SAMUEL LUCAS, the editor of the *Morning Star*, died on the 16th of April. He had been long associated with political and philanthropic movements, and was the brother of Mr. Frederick Lucas (who, becoming a Roman Catholic, was editorially connected with the *Tablet*), and the brother-in-law of Mr. Bright. His own views were those of the member for Birmingham, and he was therefore peculiarly suited for the post which he occupied for the last six or seven years of his life. Setting aside differences of opinion on specific points, it must be admitted on all hands that Mr. Lucas was a most honest and conscientious man, who regarded every public question from the highest grounds of principle. He just lived to see the triumph of the Federal cause in America, which he had greatly at heart, and to hear of the death of Mr. Cobden, with whom he had laboured for many years in the cause of liberal reform, free trade, and international good relations.

ISAAC TAYLOR, who died on the 28th of June, was a writer of great scholarship, and of considerable powers of thought, though, having devoted himself to subjects of a severe and abstruse character, he never attained popularity, and was probably quite indifferent to the applause of the multitude. Living in a quiet, rural corner of Essex, he was content to pace the woody lanes and green fields, to meditate on high themes touching the soul and its destiny, to read Plato and the other great authors of antiquity, and occasionally to publish a work embodying his views on life, duty, and religion. The only approach he ever made towards appealing to the wide general public was by contributing papers on literary subjects to *Good Words*. The October number of *Macmillan's Magazine* contains an agreeable account of him from the pen of Professor Fraser, of Edinburgh.

Professor WILLIAM EDMONDSTOUNE AYTOON expired on the 4th of August at Blackhills, near Elgin—very prematurely, as he had only reached the age of fifty-two, though he had been ailing for some time. He was not a man of the highest genius; but his poetry—as evinced in his "Lays of the Scottish Cavaliers"—had in it a great deal of picturesqueness, martial vigour, and lyrical flow; and, as a critic, he exhibited taste, judgment, and knowledge of literature. His "Bon Gaultier Ballads" were gay, humorous, and spirited; and he filled the chair of Rhetoric and Belles Lettres in the University of Edinburgh to the satisfaction of his co-labourers and of the Scotch public generally. In that post he has been succeeded by Professor Masson—a critic of large sympathies and fine judgment; to whom, on Saturday, October 28th, a farewell banquet was given by his London friends.

The death of Judge HALIBURTON, on the 27th of August, recalled public attention to one of the most popular books of five-and-twenty years ago, and one which has earned for itself a permanent place on the library shelves. "Sam Slick," in the early days of Queen Victoria's reign, divided the public favour with Sam Weller himself. Such a picture of the knowing, clever, free-and-easy, impudent, unabashed, good-natured, yet not very honest, Yankee trader, had never before been presented to the English people; and the singular drollery of the work, combined with its shrewd knowledge of life and of the commoner side of human nature, soon made it an immense favourite. The work came to us from New York, and everybody thought that the author was himself a native of the United States. But the sketches appeared first of all in a weekly miscellany published at Halifax, Nova Scotia, and the writer was a native of that colony, and therefore a British subject. Subsequently he was made one of the Colonial Judges, and, in after years coming to England, sat in the Imperial House of Commons as member for Launceston. He was a thorough-going Conservative of the old school, and, though for some years regarded in this country as a "Yankee," was, as respects his opinions, chiefly noticeable for his extreme dislike of American ideas and systems, and for his old-fashioned, John-Bullish predilections. His politics will die with him; his writings will last. "Sam Slick" has taken a place in English comic literature unoccupied before his time, and he is not likely to be dispossessed. Mr. Haliburton, though not more than sixty-eight, had long been declining in health; but his death at length came rather suddenly.

In Dr. RICHARDSON, the author of one of the best Dictionaries of the English language which we possess, the country has lost a philologist of great knowledge and long-trained judgment. He was born as far back as 1775—only three years after Walker had published the first edition of his "Pronouncing Dictionary," and nine years before the death of Dr. Johnson; so that when he died, on the 6th of October, he was ninety years of age. His chief work is by this time a standard authority.

Mrs. GASKELL expired on the 12th of November. She had

been ill—apparently from overwork—for rather a long while, and had been to Italy for rest and recruitment. Not long after her return, she died very suddenly, in the forty-fourth year of her age. Her first novel, "Mary Barton," took the literary world by surprise, on account of the great knowledge it exhibited of manufacturing life—an acquaintance not a little remarkable in a young lady of six-and-twenty. Since then, she has maintained that reputation by many admirable works, and in the delineation of domestic life and emotion she had few superiors.

Lady THERESA LEWIS, the authoress, or reputed authoress, of some novels, and the editress of the recently published "Journal and Correspondence of Miss Berry," has likewise been removed by death. Among others must be mentioned Mr. WILLIAM RAMSAY, for more than thirty years Professor of Humanity in the University of Glasgow, and the author of several learned works on classical subjects;—Sir LASCELLES WRAXALL, the author of a vast number of books taking no high stand, yet showing great industry;—Mr. WINGROVE COOKE, the *Times* correspondent in China in 1857-8;—Mr. DUDLEY COSTELLO, for several years one of the working bees of the press;—Mr. JAMES LOWE, the sometime editor of the defunct *Critic*;—Mr. JOHN STANYAN BIGG, who, twelve or thirteen years ago, published a poem of some promise, though belonging to the "spasmodic" school, called "Night and the Soul";—Mr. JOHN CASSELL, the publisher, a self-made man, who acquired a respectable name in connection with educational literature;—Mr. GEORGE LINLEY, the ballad-writer, and author of several poems;—Mr. RICHARD THOMSON, the Librarian of the London Institution, and a well-known antiquarian;—and Captain GRONOW, the author of some volumes of amusing gossip on the men and women of fifty years ago.

The most eminent of living English novelists has had a narrow escape from death during the present year. On the 9th of June, a train on the South-Eastern line ran off the rails as it was passing over a bridge; several of the carriages went over the parapet wall, and a large number of passengers were either crushed in the ruins, or drowned in the brook into which they fell. In the very carriage next to the last of those which took that horrible leap, sat Mr. Charles Dickens, who had just returned from Paris. The danger was most imminent, for the carriage had absolutely quitted the metals, and was caught aslant on the wall. A portion of the MS. of "Our Mutual Friend" (then in the course of monthly publication) was in the novelist's travelling bag at the time; and Mr. Dickens alludes to the circumstance in the "Postscript, in Lieu of Preface," appended to the second volume of that work. He there says that he can never be much nearer parting company with his readers for ever than he was on that occasion, until death shall really close the records of his life. It should be added that Mr. Dickens was extremely active in rendering help to the unhappy sufferers in that lamentable catastrophe.

Since then, Mr. Dickens has had a sunstroke in Paris. He imprudently took a long walk in the full glare of a fierce noon-day sun in August, and, being struck down, was insensible for some hours. Such are the casualties which may at any moment deprive the world of the light and warmth of a great genius, whose loss could not readily be supplied.

The interests of literature have received some amount of attention during the year, though it can hardly be said that authors and journalists are in this country unduly petted. The paltry £1,200 annually devoted to pensions in connexion with the liberal professions continues to be doled out; but the names of those in any way concerned with literature who have this year been put on the Civil List are very few. The widow of Mr. Leech, the artist, receives £100 a year; the widow of Mr. Boole, the late Professor of Mathematics in Queen's College, Cork, £100; Mr. and Mrs. Howitt, £140; and Mr. Thomas Wright, the antiquarian, £65. The Literary Fund had its annual festival at the Albion Tavern on Wednesday, May 10th, the Archbishop of York in the chair, when subscriptions were announced to the amount of upwards of £1,000. The Newspaper Press Fund goes on prosperously. The anniversary dinner was held at the Freemasons' Tavern on Saturday, May 20th, on which occasion Mr. Dickens occupied the chair, and made a most admirable speech, full of reminiscences of his early reporting days—a speech not only excellent for its geniality and humour, but of permanent value for its autobiographical details, and for the curious picture it presented of the difficulties of newspaper reporting in the days before railways and electric telegraphs. The amount subscribed after dinner was £1,200. Later in the summer, Mr. Dickens was present at another agreeable festival connected with the interests of letters. About the year 1852, that gentleman, Sir Bulwer Lytton, and others of name and position in the intellectual world, projected the Guild of Literature and Art, which was to supply the defects of the Literary Fund—defects against which Mr. Dickens, Mr. Forster, and the late Mr. Dilke, had for a long while been con-

tending. Sir Bulwer Lytton wrote a play—"Not so Bad as we Seem"—which was performed by amateurs for the benefit of the Guild; and he also gave a piece of land at Stevenage, in Hertfordshire, on which to erect a set of Homes for decayed literary men and artists. The houses have since been built, and on Saturday, July 29th, they were, so to speak, inaugurated by a very pleasant fête. Mr. Dickens, the Vice-President of the Guild, and a large party of gentlemen interested in its success, visited the houses during the morning, and then lunched with Sir Bulwer Lytton, the President, at the old hall of Knebworth, which was draped for the occasion with ancient family banners. The chief speeches were those of the President and Vice-President, and it was very genial to note the way in which those two eminent novelists spoke of each other. In the afternoon, the younger of the ladies and gentlemen present danced to the music of a band in the alleys of the park, and it was evening before they departed. The gathering was highly successful; but there is some reason to doubt whether the Homes will be equally so. They are too far from London for society, and it may be that literary men and artists will revolt from what has so openly the look of charity. The granting of annuities is more likely to be popular.

Mr. Thomas Carlyle has been elected Lord Rector of Edinburgh University, by a large majority, over his opponent, Mr. Disraeli; and Mr. John Stuart Mill has been chosen for the same post in connection with the University of St. Andrews.

Mr. Tennyson has been honoured by the offer of a baronetcy, which he wisely declined; and the general election of July gave the electors of Westminster an opportunity of honouring themselves by the return to Parliament of a literary man, who has done much towards forming the habits of thought of our most intellectual Liberal politicians. The selection of Mr. John Stuart Mill as one of the members for Westminster is a fact of which literary men generally should be proud. It places among the practical politicians of the Lower House a man accustomed to profound thought on the first principles of politics; it is a testimony to the power of the pen; and it advances at once the intellectual standing of Parliament, and the reputation of a constituency which has a great name to support in the history of Constitutional Government. On some important subjects the opinions of Mr. Mill are looked upon with disfavour by many of his countrymen; but the electors did wisely in setting these considerations aside, as not affecting the candidate's fitness for debating the political and social affairs of the nation. Mr. Mill's abstinence from the "touting" system of ordinary candidates—his dignified reserve, and the unanimity with which liberal thinkers, all over the country, subscribed to pay the expenses of his candidature—are facts important in themselves, and highly creditable to letters. The other gentlemen, more or less connected with literature, who have been returned to the new Parliament are—Mr. M'Cullagh Torrens, a writer on politics and history, and a journalist of standing; Sir Wentworth Dilke; Mr. Hughes, the author of "Tom Brown's School Days"; Mr. Göschen; Mr. Forsyth; Mr. Lawrence Oliphant; and the familiar Parliamentarians, Sir Edward Bulwer Lytton, Mr. Disraeli, Mr. Gladstone, Mr. Layard, Mr. Lowe, Mr. Kinglake, and Mr. Roebuck.

Mr. S. C. Hall has put forward a proposal for recognising, by the erection of a monument over his grave in Kensal Green Cemetery, the memory of Leigh Hunt. The suggestion was made in the October number of the *Art Journal*, and a subscription for the purpose has been opened. As nothing extravagant is contemplated, something under £100 would suffice; and we cannot doubt that so small a sum will not be wanting for fitly distinguishing the last resting-place of an eminent author of the bygone generation, the friend of others even more conspicuous than himself.

Attention has been called during the year to the contemplated destruction of one of the most curious relics of old London—a building associated with the earliest poem of permanent interest in the English language. The "Talbot" or "Tabard" inn, situated in the High-street, Southwark, and illustrious for centuries as the scene of the introduction to Chaucer's "Canterbury Tales," is to be pulled down in the summer of 1867, that the site may be covered with warehouses. The first intimation of this threatened rooting up of a pleasant memory was contained in an article in *All the Year Round*, of August 26, which was followed by a letter in *Notes and Queries*, of September 16, from Mr. Edmund Ollier, who appealed to the literary men and antiquarians of England to avert, if possible, the demolition of the old hostelry. The subject has also been mentioned in the columns of this journal, and in one or two other places. No practical response to Mr. Ollier's appeal, however, has been made in any quarter, influential or otherwise; and it must, we suppose, be concluded that the preservation of a building quite unique in London for its association with the ancient glories of our poetry, is an object of as much indifference to the literary circles as to the general public. There can be little doubt that the venerable timbers of the "Tabard"—some of which are perhaps as old as the time of the poet who has steeped them in the undying radiance of poetry and wit—will be swept away to some limbo where

"rubbish may be shot," and that the old sign, even in its corrupted modern form, will vanish from the Southwark High-street, where it has been known for so many generations. We will not conceal that we regret this. In few other countries would it have happened, and it would not happen in England if we really possessed those aesthetical feelings which we have recently been endeavouring to create mechanically by Schools of Art and Universal Exhibitions. It is good that we should be rich and vigorous and progressive; but our material greatness would be the more graceful, and none the less effective, for a little chastening reverence and gratitude towards the greatness which is of mind and soul alone, and has no reference to the purse.

While on this subject, we may mention that the neighbouring "White Hart" inn, the supposed head-quarters of Jack Cade during his rebellion, and as such commemorated in Shakespeare's "Henry VI." (Second Part), and in the "Paston Letters," is already down. It was removed last summer, and, a little later, the famous "Spread Eagle"—one of the oldest inns in London, and also to be found mentioned in the authors of past times—was demolished. The rebuilding of London is certainly proceeding rapidly, and we shall soon be as new and uninteresting as the newest "city" of Wisconsin or Western Australia.

The year has seen the commencement of two new periodicals of special note—the *Pall Mall Gazette* and the *Fortnightly Review*. Both may be considered novel experiments in journalism, and both appear to have been so far successful. The former aims at elevating the character of daily newspaper writing by introducing into it a more deliberate, highly-wrought, and polished style of discussion than its projectors appear to consider common in the morning and evening papers, and at the same time to present a summary of the day's news such as may satisfy men of culture, and raise the sub-editorial art to something higher than mere paste-and-scissors compilation. That the paper is able will not be denied, and it has the advantage of working out a new idea; but its writing is often open to the objection of being conceived too much in the fine-gentleman tone which above all things abhors earnestness. The absurd affectation of the old-fashioned printing, moreover, gives a look of would-be exclusiveness which robust thinkers regard with suspicion. It is yet to be seen whether there exists any permanent place for such a journal. Shortly after its commencement, the proprietors rashly essayed a morning issue; but this was given up after only a few days' trial.

The *Fortnightly Review* seeks to be the English counterpart of the *Revue des deux Mondes*, and may be described as a combination of Monthly Magazine and Quarterly Review. The editor—Mr. George Henry Lewes—is in himself a tower of strength, and he has gathered about him a host of eminent men and women, whose contributions have done honour to the periodical literature of England; yet it may be doubted whether so large a mass of matter published at such short intervals will not in the end fatigue its readers, and whether four shillings a month—or twelve shillings a quarter, double the price of the Quartlies—will not be considered too heavy a tax on the pocket. Here again we must await the decision of time.

Of new Magazines, we have the *Englishman's Magazine*, a semi-clerical, semi-literary organ, commenced in January; the *Shilling Magazine*, edited by Mr. Samuel Lucas, of the *Times*, first appearing in May; and the *Argosy*, a sixpenny monthly miscellany started by Messrs. Sampson Low & Co. in December. The venerable *Gentleman's Magazine*, having again changed hands, and become the property of Messrs. Bradbury & Evans, is about to make a fresh start in life.

A paper which at one time possessed no small importance has been brought to a close during the present year. The *Index*, which was started as the avowed organ of the Confederate States of America, ceased to appear in August. It was hoped, even after the subjugation of the South, that the journal might be continued as the representative of a certain side of American politics; but either the public interest in Transatlantic affairs terminated with the war, or the motives of the conductors of the *Index* were misunderstood; and it was therefore wisely determined to put a stop to the publication.

Literary controversies have, as usual, occurred during the year. Of these, the most remarkable has been that which was started in the *Fortnightly Review*, by Mr. Herman Merivale, with reference to the authenticity of the "Paston Letters." Mr. Merivale (whose paper on the subject appeared in the number of the *Review* for September 1) wrote with great modesty, admitting his imperfect acquaintance with the literature of the period to which the letters belong—the period of the Wars of the Roses—but suggesting certain doubts as to the antiquity of some portions of the language, and remarking on what appeared to him to be the unsatisfactory pedigree of the MSS.; at the same time declaring that he should be very glad to have his suspicions set at rest by more competent authorities. In the same publication for October 15, Mr. James Gairdner wrote an elaborate vindication of the letters; and, at a meeting of the

Society of Antiquaries on the evening of November 30, Mr. Bruce read a paper on the subject, championing the authenticity of the famous documents. In this paper, the descent of the letters from possessor to possessor was traced, and it was contended, in opposition to Mr. Merivale, that there was no ground for questioning the honesty of any of the owners. A portion of the correspondence was given to the world by Mr. (afterwards Sir John) Fenn, a private gentleman of East Dereham, Norfolk, who edited and published Vols. I. and II. in the year 1787. Vols. III. and IV. were published in 1789; the editor died in 1794, and the fifth volume did not appear until 1823, when it was seen through the press by Mr. Serjeant Frere. The first editor submitted the originals to the examination of the great antiquaries of that day, including Astle, Gough, and Caley; he left them for a month in the library of the Society of Antiquaries; and it does not appear that any one at the time questioned the genuineness of the papers. One singular, and certainly in itself suspicious, circumstance afterwards occurred, on which Mr. Merivale not unnaturally dwelt in writing his remarks. This was the entire disappearance of the originals some time after the first publication. George III. had expressed a desire to see the MSS., and Mr. Fenn at once offered to make them over to the Royal Library. He presented the originals of the letters published in the first volume to the King at a levée held on the 23rd of May, 1787, and was knighted in acknowledgment of the gift; but it appears that the papers (which were bound in three volumes) never found their way into the library for which they were designed. It is said they were last seen in the hands of Queen Charlotte, who lent them to one of her ladies; but they have long since vanished. The strangest part of the business is that subsequently all the other originals disappeared likewise. Mr. Serjeant Frere printed Vol. V. from transcripts made many years before 1823 by Mr. Dalton, a gentleman of Bury St. Edmunds, who died in 1860, at the age of ninety-four. It seems that Mr. Frere was under the impression that he had not got the originals to work on; but he was apparently mistaken in this respect, for, at the meeting of the Society of Antiquaries, at which Mr. Bruce read the paper to which we are referring, Mr. Philip Frere, son of the serjeant, presented the originals of Vol. V. for general inspection. Together with these were exhibited about two hundred and fifty other papers (many of them Paston Letters) which Sir John Fenn did not design to publish. Mr. Bruce said he had carefully examined these MSS., and that he had not the smallest doubt they were really what they purported to be. He found that they had not been garbled or treated in any way, and that the printed volume tallied with the original writings, even to those expressions which Mr. Merivale had objected to as being comparatively modern. After Mr. Bruce had read his statement, Mr. Merivale briefly addressed the meeting in a tone of candour and frankness as admirable as it is rare in literary disputants. Alluding to the original MSS. of Vol. V. then lying on the table, he said:—"In the presence of papers like those, all the doubts that I ventured to throw out disappear." We suppose, therefore, that the controversy—if such it can be called—may be considered at an end. Still, one would like to know where the MSS. of the earlier volumes are.

A German scholar—Herr von Sybel—has questioned the authenticity of the letters between Marie Antoinette and her mother, Maria Thérèsa, recently published in Paris by Count Hunolstein and M. Feuillet de Conches, and accepted by many English journals as genuine; and he appears to have made out a case of considerable doubt. The accepted version of the celebrated cuneiform inscriptions at Nineveh and Babylon, for which we are indebted to the learning and patient research of Grotefend, Lassen, Rawlinson, Norris, and others, has also been disputed. Count Gobineau, the French Minister in Persia, who has given a good deal of attention to the subject, asserts that the inscriptions are not historical or political at all, but simply consist of religious ejaculations and phrases. A good summary of the Count's work appears in *Fraser's Magazine* for November. The writer of the article thinks that our English Orientalists ought to reply to so serious an attack; and we cannot doubt that they will do so.

A dispute, which for a little while attracted some attention, occurred in the early part of the year between Mr. Hain Friswell and the *Athenæum*. Mr. Friswell had published a species of Index Verborum called "Familiar Words," which the *Athenæum* very severely criticised on the ground of incorrectness. The reviewer gave a long list of blunders, after the fashion adopted by the same journal several years ago in noticing a reprint by Mr. Bohn of Gibbon's "Decline and Fall," and, a still greater number of years ago, in criticising Mr. Howitt's "Homes and Haunts of the English Poets." The compiler of the work replied by vindicating some of his quotations, attributing certain of the errors to the printers, and retorting upon the *Athenæum* the charge that it had itself fallen into numerous blunders. The quarrel went on for a few weeks; other journals were drawn into it; and finally the *Athenæum* was obliged to admit that on one point, which it had somewhat fiercely contested, it had been wrong. Considerable disingenuousness was undoubtedly apparent on the part of the reviewer, who was clearly mistaken in some of his strictures, and not sufficiently ready to apologize for them; but it is also unfortunately the fact that Mr. Friswell's book did contain several very serious mis-

prints, which must of necessity diminish the value of what is otherwise a most useful compilation.

Some discussion arose in January, and was continued (chiefly in the columns of this journal) for a few weeks, on the authorship of an old play called "Albumazar," which a gentleman interested in Elizabethan literature asserted was written by Shakespeare. The comedy was first presented before James I. at Cambridge in the year 1614, by the gentlemen of Trinity College, and was printed in London the following year, anonymously. It has always hitherto been classed among the works of "Unknown Authors," and is so catalogued by Langbaine in his "Account of the English Dramatick Poets" (Oxford, 1691). The play was revived some time after the Restoration, and Dryden wrote a prologue to it, in which he alluded to the assertion—a doubtful one, by the way—that Ben Jonson borrowed from this drama the idea of the "Alchemist." He speaks of the original, however, as so much "lead," which Ben turned into his own fine "gold;" so that he, for one, does not seem to have regarded "Albumazar" as a work of Shakespeare's. There are, indeed, many reasons for doubting the alleged authorship; but the whole arguments, *pro* and *con.*, may be found in successive numbers of this REVIEW during the months of January, February, and March. Of late, we have heard nothing more of "Albumazar."

About the same period some controversy appeared in our columns on the question whether Shakespeare borrowed the plots, and even some of the substance, of his plays from German sources. Dr. William Bell maintained that he did; our correspondents took the negative side; and we cannot think that the doctor proved his case. Some gentlemen, more ingenious than wise, also endeavoured to show, on the faith of a very blind allusion to certain English players at the French court contained in an old French MS., that Shakespeare had been in France; and altogether we had quite an elaborate Shakespearian discussion during the first three months of 1865.

Whilst mentioning the principal literary events of the year, we must not omit to speak of the recent important copyright decisions in our Chancery Courts. Two of them, at least, are so significant—as telling upon our literary relations with the United States—that an International Copyright Convention between the two countries is no longer improbable.

Early in the year, the Duke of Wellington obtained an injunction against Lord Robert Montague, restraining him from selling certain letters of his father, the late Duke. Lord Robert Montague, as the administrator of the estate of Lady Olivia Sparrow, sought to obtain the utmost for her personal effects, and offered the letters in question to the British Museum authorities. Prior to purchasing, one of the trustees communicated with the Duke—for the reason, it is said, that doubts had arisen whether such purchase by the National Library would not be tantamount to publication, as the officials had no power to prevent readers copying out portions of written documents, and this partial transcription would at least make public certain particulars in the letters which probably had only been written for private perusal. Viewed in this light, the case was a new one, and, as the Vice-Chancellor decided that Lord Robert had no right to sell, and, the Museum had no right to buy, it may be questioned whether many of the purchases made by the Manuscript Department of the Museum during the past fifty years are not contraband. Numerous so-called "autograph sales," too, will have offended in this particular; but the decision has not been deemed a sound one, and it would not, it is thought, receive the sanction of the higher court if the case came before them: at least, the mere exhibition of an autograph letter, or the sale of the document, fifty or sixty years after the death of the writer, for "show" purposes, and not publication, could scarcely be construed as a breach of the law.

The case of Bentley *v.* Blanch brings before us the Princess Caracciolo's Memoirs—the book that excited so much attention in Italy a short time since. Mr. Bentley had purchased the right of selling an English version, and an unauthorised translation had been issued by another house. A question of some interest arose in the case as to whether the Princess, being a Neapolitan, could benefit by our treaty with Sardinia. It was, however, ruled that, as the work was first published in Florence, it must in consequence be deemed a Florentine publication, and must therefore come within the scope of the treaty between England and Sardinia, entered into in January, 1861. By this treaty copyright is secured to the authors in both countries, and a clause is contained in it providing that it shall apply to all the States then under the King of Sardinia.

Mr. Stirling Coyne, the well-known dramatist, in his case, Coyne *v.* Maxwell, contended that a public lecturer did not part with his copyright in any composition, because the same happened to be first read or delivered as a lecture. Although an Act of Parliament had long previously decided that a lecturer had an undoubted copyright in his lectures, still the case, Coyne *v.* Maxwell, seemed so important to the conductors of a London daily newspaper enjoying a very large circulation, that an elaborate leading article was given in its columns advocating the

lecturer's claims, and beseeching the interference of Parliament. But few subjects are so little understood as the law of copyright, especially amongst literary men. If proof of this were needed, what could be more conclusive than the following extracts from the journal in question?—"Possibly the danger we have indicated might be averted in the case of any distinguished writer by issuing a nominal edition of the works before delivery; but, even if such a device is practicable, it were far better that the right of literary property should be enforced by a direct law than by an indirect subterfuge. . . . The public interest demands the enforcement of guarantees for literary proprietorship, and we trust the case of *Coyne v. Maxwell* may prompt the Legislature to remedy one obvious defect in our present system of literary law!" The writer apparently had never heard of the 5 & 6 William IV. c. 65, "An Act for Preventing the Publication of Lectures without Consent," although the smallest treatise upon the subject would have informed him of the existence of such an Act.

But the great cases of the year, which, more than any others for some years past, show the desirability of a thorough and complete inquiry into our copyright laws, both home and international, have been those resulting from the authorized publication in this country of works by American authors, which authorized publications have been pirated here under the impression that any connection with the United States invalidated copyright in this country. The case of *Low v. Routledge*, which came before Vice-Chancellor Kindersley in July, 1864, was shortly this:—Miss Maria S. Cummins, a native of the United States of America, wrote a work, entitled "Haunted Hearts." This work Messrs. Sampson Low, Son, and Marston, the English publishers, purchased when in MS., and at a period when the author was resident in Montreal, Canada. The work was then published here for the first time, or at least simultaneously with an edition in New York; and, under the impression that a copy of the New York edition could be safely reprinted in London, Messrs. Routledge & Sons issued another and a very much cheaper edition than that previously issued by Messrs. Sampson Low & Co. The latter firm, relying on the fact that the transfer of the copyright had been made in a British possession, and that the first publication had taken place in this country whilst the author was residing in a British possession, applied in the usual way to the Court of Chancery for an injunction to restrain Messrs. Routledge's unauthorized edition. Their prayer was granted by Vice-Chancellor Kindersley in a decision which, at the time, was regarded as unsound, but which has been since confirmed by the Lords Justices Knight Bruce and Turner.

Some of the daily and weekly journals at once protested against the right of an American to cross the frontier into British possessions, and enjoy the privileges of English copyright law, when such privileges, by reason of there being no United States possessions near England, were denied to the British subject. This narrow view of the strict legal interpretation of the law, however, now meets with but few supporters; and, unless our Government prevail upon the United States authorities to arrange an International Copyright Convention, we may expect many more temporary residences in Canada during the publication here of American works. Half a century ago, the producers were all on one side; but now matters are rapidly changing, and a literature is springing up across the Atlantic which bids fair to become almost as popular here as in its own country.

The next case is that of "Artemus Ward," a book which was originally published in America in 1862, but which was not printed in this country until two years afterwards, when it was edited with explanatory notes and an introduction by Mr. J. C. Hotten, under an arrangement with the author, Mr. Charles F. Browne. In making up the New York edition, the publisher there thought it desirable to give as bulky a book as possible, and for this purpose several minor sketches were added, which had no sort of connection with the old showman, whose droll adventures form the staple of the work. In issuing the English edition, both author and editor thought it advisable to omit this padding. Other variations, too, were made, either in the matter of dialect, or in the arrangement; and when the work became popular in this country, and an unauthorized edition was announced by Mr. Beeton, it was resolved to test whether our copyright law, imperfect as it is acknowledged to be, did not in some measure protect the alterations, notes, and variations of the English editor. It was admitted that no claim could be made here against any reprint of the original; but it was felt that the English labour bestowed upon the foreign material was as deserving of protection as any other kind of industry. An arrangement having been made with Mr. Beeton, the suit in his case was not further proceeded with; but the "News-Agents' Newspaper and Publishing Company" having reprinted the work from the authorized English edition, it was determined to try the point with them. The opinions of various counsel familiar with the working of our copyright law were obtained, and, although they admitted that on every principle of equity an editor should be protected in his labour, they doubted if the recent and increasing liberal interpretation of the law had yet reached that point which would assist the editor of "Artemus

Ward." In this particular, however, they were mistaken, for Vice-Chancellor Page Wood ruled that the unauthorized reprint was a piracy, and that any similarly unauthorized edition "containing any notes, alterations, or other matter appearing in the English edition, and not being part of the work published in America, but the production of the plaintiff, J. C. Hotten, or of his skill or labour," should be restrained by injunction.

The second book of Artemus Ward, entitled "His Travels Among the Mormons," has also raised a "new point" in Copyright Law. From the bill filed, it appears that Mr. E. P. Hingston, a British subject, in conjunction with Mr. C. F. Browne, an American, who had assumed the name of "Artemus Ward," made together an excursion through California and Oregon, and thence across the plains to the district known as the Salt Lake, inhabited by the Mormons. After the excursion, Mr. Hingston and Mr. Browne allowed each other free access to their notes, and from these was prepared by their joint labour, a work for publication, to the intent that such work and the profits thereof should, so far only as related to the United States, belong to Mr. Browne and his publisher, and, so far as related only to the British dominions, to Mr. Hingston and his publisher. The book was published here in September, and duly registered at Stationers' Hall. A day or two later, an American edition of the same work was published in New York, the arrangement being that the two editions should appear in both countries simultaneously, so that each should start with the same rights as the other. Mr. John Maxwell, of Fleet Street, having issued a reprint of the New York edition, an application has been made to restrain the publishing of the same here, on the ground that the English author has at least a right to those parts written by him, and published here for the first time.

This case is not yet decided; but the principle of joint-authorship, residence in Canada, or other method of protection amongst authors, will certainly be resorted to, if a Copyright Convention is not agreed upon by the two Governments. The intelligence of America is quite prepared to press the Government on that side to take the matter in hand, and now it rests with our authors at home to make the first move, and compel the Ministry to consider the advisability of at once opening negotiations upon the subject. The old talk about American pirates has no longer its former force, for our English pirates now excel their American brethren in the art of appropriating the literary productions of defenceless foreigners. Any new book issued here that is worth reprinting in America, is sold (by means of early sheets) to a publishing house in either New York or Boston, and this sale is respected throughout the so-called piratical United States in a manner that reflects the highest honour upon the American booksellers and publishers. It is not very flattering to our vanity to know that no such prior arrangements are respected in this country, and that the principle which appears to govern many of our publishers is, that any one may sow the seed, but that they will share in the harvest—unless prevented by the strong hand of the law. It is pleasant to know that the feeling is rapidly gaining ground in both countries that the English language, rather than soil, should mark the boundary line—if any were needed—of an English or American author's rights. One of the clauses in Hood's comic petition to Parliament against the injustice of the Copyright Law began:—"That, as a man's hairs belong to his head, so his head should belong to his heirs"—an opinion in which most authors, English and foreign, will probably coincide.

But few important sales of Libraries, Collections, &c., have occurred during the year 1865, and the most noteworthy may be briefly dismissed. In February, Messrs. Sotheby, Wilkinson, and Hodge, dispersed Mr. John Sainsbury's singular gathering of autograph letters, British and foreign State papers, and other documents illustrating English and French history; also his interesting collection of relics, books, and papers relating to the first Napoleon, formed by him at a cost of many thousand pounds. Messrs. Puttick and Simpson have disposed of Count Libri's books, &c., including some very curious specimens of monastic binding, and of the large accumulation of prints, engravings, and drawings, by old and modern masters, formed during a period of half a century by the Messrs. Evans, of Queen Street and afterwards of the Strand, comprising many hundred thousand portraits, views, and sketches. The sale of Leech's pencil and water-colour drawings, by Messrs. Christie and Manson, in April, attracted great attention at the time, and some extraordinary prices were fetched. One of the most interesting sales of the year, however, was that of the late Mr. John Taylor, of the firm of Taylor and Hessey, who edited the *London Magazine* after the death in a duel of poor John Scott, the first editor. Charles Lamb was one of the contributors to the Magazine, in which he wrote some of the most famous of the "Elia" Essays; and at the sale many of the original manuscripts of those articles were sold. What would have been a very important sale—viz., that of the original correspondence of Richard, first Duke of Buckingham and his family—was interdicted by various relatives, on the ground that private affairs were touched upon in the letters.

A most disastrous fire occurred on the 29th of June, at the auction-rooms of Messrs. Sotheby, Wilkinson, and Hodge, in Wellington Street, Strand. Many thousand volumes—some of them quite unique—were destroyed; amongst them, the Offer and Charlemont libraries, and a portion of the valuable collection of the late Mr. George Daniel, which was still remaining after the sale of about a year previously. In the following month, a fire in the book-binding department of the British Museum led to the destruction of a very scarce Anglo-Saxon MS.

The literature of Oriental Travel will probably be advanced by the labours of a society which has been established this year, the object of which is the systematic exploration of the Holy Land. As yet, it has done nothing beyond organizing itself; but some very good names—including eminent Church dignitaries, noblemen, famous travellers and explorers, scholars, and men of science—are on the committee, and it is not unlikely that before next Christmas the Association will have borne some fruit. We may also expect in time various productions, of a semi-theological, semi-scientific character, from another new body, called "The Victoria Institute, or Philosophical Society of Great Britain," recently established with a view to defending the Bible from the attacks of what the promoters call "pseudo-science." The society has already put forth a pamphlet explaining the objects which its members have in view.

AMERICAN LITERATURE.

LITERATURE in the United States has not yet recovered from the injury to its interests inflicted by the civil war. The great American authors still remain silent; but of course a good many books by less eminent writers have been published, for the Americans are a reading people, and will have books of some kind, whether they are fighting or not. As might be anticipated, histories of the war, and biographies of its most distinguished heroes, have been numerous. There have also been three lives of Mr. Lincoln, besides a large number of poetical tributes, memorials, accounts of the late President's death, and of the trials of those concerned in his assassination, &c.—some of which have been privately printed. The agitation of the national mind, moreover, seems to have stimulated a demand for works relating to the early history of America; and of some of these, very fine reprints on large paper have been issued. Mr. Boker has published some "Poems of the War," and Mr. Whittier some "National Lyrics." The speeches of Mr. Andrew Johnson have been edited by Mr. F. Moore, and the "Letters and Writings of President Madison" have made their appearance in four volumes. In the way of pure literature, we note such works as—"Dante as Philosopher, Patriot, and Poet," by Mr. Botta; a translation of "Epictetus," by Mr. Higginson; Lampadius's "Life of Mendelssohn;" "Remarks on the Sonnets of Shakespeare;" Mr. Everett's "Lectures on the University of Cambridge in England;" and two novels by one author—"Faith Gartney," and "The Gayworthys"—both reprinted in this country, where they have been well received. A very delightful volume, called "Wet Days at Edgewood, with Old Farmers, Old Gardeners, and Old Pastors," by the author of "My Farm of Edgewood," has found its way over to us during 1865. Several pieces of pleasantries have also come forth during the year. The chief of these is undoubtedly "Artemus Ward"—a book which has already become very popular in England; and we have also had reprints on this side of the Atlantic of "The Orpheus C. Kerr Papers," "The Nasby Papers," "Major Jack Downing," and "Phœnixiana"—all having more or less reference to the war. The style of humour by which all these books are characterized is peculiarly and strikingly American. Its chief elements are a sly shrewdness of perception, a tendency to reduce all things to the level of common place and common life, a hatred of pretence running into a disbelief even in real heroism, and a sort of good-natured, irreverential familiarity. One of the best of the recent productions is "Artemus Ward." Even here the humour is not of the highest kind, being far inferior to our best English works in the same school; but there is real drollery and truth in the creation, and the imaginary showman has by this time become a favourite with the British public. Hall's "Arctic Researches" must be noted among the solid books of the year; and numerous works on oil wells and petroleum evince the interest that has been excited by the wonderful discoveries in Pennsylvania and Ohio.

** The Supplement to the LONDON REVIEW of January 6th will contain a History of the Literary Year on the Continent, and Summaries of the Progress of Science, Art, Music, and the Drama, at Home and Abroad, during 1865.

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